

Ceitcearnac Uí Ó Domhnaill

nó

eaċtra an ceitcearnaig Čaoil-riabais

do píoplí oifingse.

Énri ua Muirgeasa

do cunip i n-eagair

ar Láimhseáinn Oifíciallais.

"Duine beas tuairisc riubair me."

L. 1.



Aj n-a cunj amad

do

Connacht na Gaedhilge
i mbairte Áta Ciat.

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Ceitearnach Uí Ó Domhnaill

nó

eactra an ceitearnais caoil-riabais
do réili oiliunge.

^{p.c.}
ÉNRI UA MUIRGEASA

DO ÉINRI I N-EASPAÍ
AR LAMHRATHBHM OINNSIALLAIS.

“Duine beag rúagád riubair mé.”

t. 1.



Ari n-a éiri amach
do
Comhord na Saeóinse
i mBaile Átha Cliath.

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“ Fír ḫonta agur mná le naoiséanait, agur laoic ari n-a leatfaradh, agur cuilaird ari n-a gcuimhneácthusaú, aoir ḫonta agur ḫalair agur ḫéal-earláinte an doimhín mór, do éontasaoir ne foighí an ceoil ríreacáití fír-thinn do feinn an Ceithealmhae an tainm.”

L. 3.

PREFACE.

The following tale is of Ulster origin. It is taken from a MS. in my possession, written in the year 1733 by *Þáorais Ó Þronntaig mic Néill*.* This *Þáorais Ó Þronntaig* appears to have been a professional scribe. Many of his Irish MSS. are still in existence. One written thirty years later than mine—in 1763—is now in the possession of Dr. Hyde. In this MS. the scribe writes his name *Þáorais ua Þronntaig mic Néill, mic Séatain, &c.* The following tale occurs in both these with very slight variations. Dr. Hyde very kindly allowed me to compare the version in his copy with that in mine, and any important variants have been noted.

Another version, differing widely in many respects from the two foregoing, will be found in “*Silva Gadelica*,” by Standish Hayes O’Grady (No. xviii). This, as Mr. O’Grady tells us, was printed from “a paper MS. (Additional, 18,747) in the British Museum, written in 1800, by Patrick Lynch for Samuel Coulter of Carnbeg, near Dundalk.” He further says:—

The tale does not occur on vellum. There are divers versions of it, and as good a one as has come in my way I have transcribed from a MS. written in the County Cavan in 1817 by Silvester McGibney, a country schoolmaster, and now owned in London by Norman Moore, M.D., who kindly placed it at my disposal. Not only is the recension a good one, but for its time the text is quite remarkably correct.

To deal first with the story itself: its plot is exceedingly simple. The “Kerne in the Narrow Stripes” is a conjurer or magician, and he visits a number of great houses in Ireland, and creates confusion and wonder by his magical performances, and then suddenly and mysteriously disappears, only to appear with equal suddenness at some other mansion.

* For description and contents of this MS. see *Gaelic Journal*, No. 175 (1905).

The houses he visits, and the order in which he visits them, are not the same in the Pronty MSS. and the MSS. quoted in "Silva Gadelica," as will be seen from the following table :—

HOUSES VISITED BY THE KERNE.

<i>The Pronty MSS.</i>	<i>The "Silva Gadelica" MSS.</i>
1. O'Donnell of Ballyshannon.	1. O'Donnell of Ballyshannon.
2. O'Connor, Sligo.	2. John, son of the Earl of Desmond.
3. John, son of the Earl of Desmond.	3. MacEochadha, an Ollamh of poetry.
4. MacEochadha, an Ollamh of poetry.	4. O'Connor, Sligo.
5. James Blake, a merchant.	5. Tadhg O Ceallaigh.
6. The King of Leinster.	6. The King of Leinster.
7. Tadhg O'Kelly.	7. Sean O'Donnellan of Cill Scire.
8. Seathan O Dartain.	

From this it will be seen that the narrative relating to "James Blake, merchant," does not occur in the "Silva Gadelica" version, and also that the houses where the Kerne is made to finish up his wanderings are different. Besides this there is a great deal of difference in detail between the Pronty version and the "Silva Gadelica" version. It is the Pronty version that is given in this book, but a few occasional passages that do not occur in Pronty's MSS. are inserted, enclosed in square brackets []. Where the same narrative occurs in both, but is differently treated in "Silva Gadelica," the latter's reading is given in notes at the end of the text. Most of these differences are interesting, and are well worth perusing by a careful student or reader.

This story belongs to what may be called the "light literature" of the Gael. Most of our Irish tales are

either tragic, heroic, or pathetic. This tale is a purely humorous one. But the humour is entirely different to that of Lever, Carleton, or any English humourist. One of the differences is that in the Irish tale the humour lies entirely in the incidents ; the narrator's manner and style is serious, almost solemn. Of course the pictures he paints for us are quite exaggerated and often impossible, but he never tries to heighten the effect by gaudy word-painting or artistic tricks of any kind. This sobriety of language and quiet reserve of style has this advantage—that it induces us to concentrate our whole attention on the picture presented, while the linguistic medium through which, or by means of which, the picture is shown does not challenge our attention nor distract us at all. With most English humourists, on the other hand, if the subject is funny the language is funnier ; we laugh as much at *words* as at *things*, and we can fancy the author chuckling to himself as he wrote, pleased with his own dexterity in word-painting, or in other words with his own skill in humorous writing. And not infrequently we meet with an English author trying to produce the appearance without the substance—trying to write funny without having anything funny to write about ; in short, trying to manufacture humour almost entirely from *words*. This verbal humour was unknown in Irish literature, and is not yet understood nor appreciated by our Irish-speaking people. The puns and quips and literal crackers that bring down the house at a modern variety entertainment, or that fill the columns of so-called “wit and humour” in English newspapers, would not appeal to un-Anglicised Irishmen ; they could see nothing in them to even smile at ; while a droll situation described in the tersest and plainest language, that would put a whole “ceilidh-house” in roars of laughter, would probably only make an Englishman purse his brows and wonder where was the joke.

As the Irish sense of humour—like everything else appertaining to our Irish minds—has been largely destroyed by English influences, the publication of this story in popular form may be of use to the students and

readers of Irish, by giving them a specimen of genuine Irish humour, written before English influences in language had begun to be felt, much less to prevail.

Standish O'Grady concludes from various data that this story was written before or about the middle of the sixteenth century. English literature at this time was a very modest affair. Shakespeare was not yet born; Spenser had not yet penned the "Faerie Queen"; and Thomas More was writing his "Utopia" in Latin, not having sufficient confidence in the literary capacity of his native tongue. In English literature these times seem very remote; not so in Irish literature. As we read this story we could almost imagine that it was written yesterday, except that not even Dr. Henebry could detect a trace of "Hellenism" in it.

This story is particularly remarkable for its "runs" or lengthy repetitions, in respect of which it is hardly outrivalled by any modern folk-tale. Indeed it would appear that it was a tale that first passed current orally, and was subsequently written down almost as it was told. This conclusion is suggested by the following:—

- (1) The simplicity of the tale.
- (2) The frequent and lengthy "runs."
- (3) The use of colloquial Ulsterisms such as *uipro* for *oipread*, *meiri* for *mire*, *tois* for *tis* or *teac*, *aigse* or *aig* for *as*, *pas* for *pais*; the use of the datives *teabaird* and *námaro* for the nominatives *teaba* and *náma*, *fácaro* for *faca*, *deana* for *dean*, *gnoturige* for *gnó*.
- (4) The closing of the tale, which conforms to the conventional ending of the oral folk-tale.
- (5) The fact that the story is, or until recently was, orally told in the Highlands of Scotland. To quote a note of S. H. O'Grady's:—

Two very abraded versions of this tale survive orally in the Highlands, where it must at once* have been carried by the Islesmen who in thousands took mercenary service with the great Irish chiefs during the sixteenth century—with O'Donnell and O'Neill especially. These curious waifs are printed by John F. Campbell in "Tales of the West Highlands," I., pp. 289–319.

* *i.e.*, immediately after its composition.

Dr. Hyde also remarked that it is practically the same as Campbell's stories. In a catalogue of the pieces in his Pronto MS. he says :—

The Slender Gray Kerne is a very remarkable story, closely akin to one collected orally by Campbell in his "Tales of the Western Highlands." I have never seen it or heard of it. It may exist in some of the MSS. in the Academy, but being a Northern story it is quite possible that it does not. To my mind this is the most remarkable thing in the book, for though the story may exist elsewhere, it is certainly rare, and not mentioned by O'Grady in his list of such stories in "Diarmuid and Grania," from which I'm sure it was unknown to him too.

This, of course, was written before the publication of "Silva Gadelica" (1892). The Kerne himself is a fictitious character, though in one MS. (Eg. 166) quoted by Mr. O'Grady it is explained that the Kerne was none other than Manannan Mac Lir :—

And so there you have the circuit of Manannan Mac Lir of the Tuatha de Danann, who was wont thus to ramble in the character of a prestidigitator or a professor in divers arts, of one that on all and sundry played off tricks of wizardry, until now at last he is vanished from among us without leaving us more than his bare report, even as all other magicians and artists that have ever been are vanished ; likewise the Fianna, and all classes of people that since that date have appeared, or for all time shall appear, and in the long run ourselves along with them.

But it is hardly likely that such an important fact should have been deliberately omitted from the other MSS. ; and as it is found, as far as I'm aware, only in this one, it was probably inserted by this particular scribe in order to give a colouring of probability to an otherwise improbable tale.

However, if the Kerne is fictitious most of the characters introduced to us in the tale are, in all likelihood, genuine historical personages. Mr. O'Grady's identifications of these will be found in the notes. There is an apparent anachronism in making a King of Leinster contemporaneous with an Earl of Desmond. But Mr. O'Grady argues that such is not the case—that the MacMorrough-Kavanagh, as long as there was a recognised chief of that name, was always styled King of

Leinster in virtue of his descent from "Diarmuid na nGall." This may be so, but there is a somewhat similar anachronism in *Uorad an Cota Lactna*, and in general it may be said that taking liberties with chronology was not regarded as a serious literary offence by an Irish story-teller.

As to the title of the tale Mr. O'Grady says it refers to the Kerne's garb, and means "The Narrow-striped Kerne." He says:—

The conventional "slender, swarthy Kerne" is wrong. We do not learn that he was either one or the other, whereas the new shirt offered him to replace (and presumably to match) his own was striped. To this add that the correct reading is *caol riabhac* (two adjj. cpd.), and not *caol riabac* (two independent adjj.) and the matter is beyond a doubt. The meaning of *riab* is "a stripe"; *riabhac* is "striped"; applied to man or horse it means "grizzled," "iron-grey"; to a cow, "brindled." In both the Highlands and Ireland the pronunciation is *riach*. In the latter it is commonly introduced into English. Everyone knows what "a *riach heiher*" is; also "a *riach fog*" (*ceo riabhac*).

However, in the Pronty MSS. the title is given as *An Ceiteapnac Caol Riabhac*, and there is no mention of the téime *riabhac* or "striped shirt" said to have been given him by O'Donnell.

Lastly, I have a word to say about the MSS. Though the tale would appear to have originated in West Ulster, judging by the familiarity with western places displayed throughout, and the absence of East Ulster place-names (with the exception of the historic Fionncharr on Slieve Fuaid), yet it is remarkable that most of the MSS. in which the story is found were written in South-east Ulster. The two MSS. quoted by Mr. O'Grady were written one near Dundalk, the other in Co. Cavan. The Egerton MS. also quoted by Mr. O'Grady was written in 1740 by Francis O'Mullen of Bridge Street. This scribe, in all probability, belonged either to Dundalk or Drogheda.

Most of Pronty's MSS. are found about Co. Louth or in company with Louth MSS., and there are Prontys still found in Dundalk, from which I conjecture that Pronty lived somewhere about Dundalk or Newry.

Pronty was a splendid scribe. The writing in my MS. (date 1733) is bold, open, devoid of flourishes, and perfect and uniform almost as print. In Dr. Hyde's (date 1763) the writing, though legible and well-formed, is less artistic, smaller, weaker and less uniform, from which we may infer that in 1763 Pronty was advanced in years and that both eye and hand had begun to fail. Dr. Hyde says of his MS. :—

This MS., which is written by a good expert and apparently fairly learned scribe, is to me remarkable for its employment of the letter *h* instead of the dot (·) which with ninety-nine scribes out of a hundred represents that letter. The contents are varied and interesting, and the grammar and orthography above the average, but as usual there is much arbitrariness in the writing the inflexions of verbs and nouns.

In my MS. the dot is occasionally used, but not near as often as the *h*. It appears that Pronty preferred the *h* to the dot because it looked better, and he aimed at and attained great perfection in his calligraphy. In my MS. the story is written almost free from contractions, and the only changes made in the spelling are the following: writing *as* for *aſ* and *aſe*, and *ap* for *aſp* (*as* and *ap* are hardly ever used by the scribe); writing *o'ēipis* for *oo ēipis*, *o'fiarrais* for *oo fiarrais*, etc.; writing *ea* for *eu*, and *ao*, *aiō*, etc., for *uō*, *uio*, etc., in conformity with modern practice; *ořm* for *ořam*, *māp* for *mup*, *ceann* (in dative) for *cionn*, *béirō* for *biairō*, *i* for *a* (=m), *ir* for *ar* (assertive verb), *rais* for *rais* or *raō*, *agat* for *aſat*, *romat* for *romao*, *rann* for *rano*, *ceann* for *ceando*, *ap bič* for *ap bict*, etc.

I have to thank Mr. J. C. Ward, Killybegs, for the use of his copy of "Silva Gadelica." While handicapped by being cut off from all opportunity of visiting the R.I.A. library, or any of the other big libraries in Dublin, I have taken every possible pains to have the editing as perfect as I could make it, and while I have no doubt that faults will be found with the editing, of one thing I am confident in issuing this book that no one can point to it as "Revival Irish," or say that its publication is an evil or a danger to modern Irish literature.

ENRÍ UA MUIRGEASA.

An Sean Ían, 1909.

“ Ήδαίς υπταέ, ιονιώνην Ήδαίς,
Μαρι τη ιονιώνην υπταέ φέιμ,
Μας αν αταρι ο άιγρο έυαρο
Ηι ταιρις βυαίρι Σαταλ ο Σέιμ.”

t. 13.

Ceitcearnac ui Ó Domhnaill.¹

Lá n-aon dá riabh Ó Domhnaill .1. Áoibh Ruadó Mac Néill
Sailpó Mic Tóirbhealbaig an fíona² go maicib a muinntíre,
a tíre, agur a talmhuine marí aon fhilí³ ag caiteamh plerde
i fearta i mbéal Átha Seanaitig, [do fhilteálaó agur
do fhearratalaó iad le nua gáca bhithe, agur le rean gáca
dise ari ceana⁴], agur an tan ba haoisinnn dóbh ag an
ol do ro labhair aon vioba do ghnáth móri folluriúslan, agur
iñ éad aitibairt:⁵

“An bhfuil dír agur fíche ó ro go Móir-Íriéig if binne
má an dír agur fíche atá ne ceol agur ne h-oifidídeal
an toisce-re ainocht,”⁶ ari ré, “.1. An Conán Maol, Ruadó
Ó Raibhaitig, Diairmuro Ó Siollagáin, agur Coimac
Ó Craorðeagáin,⁷ Taobh Ó Cómádáin,⁸ agur uimír eile
nacl n-áiríthim róir?”

“Ní fhaolminne go bhfuil,” ari cás go cónmhoitceann.⁹

2. Dét ari mbeirt dóbh ari an gcomhrád rom do connacádar
óglacé caol-mháthac érteacé éuca gáca nroíreacé gan
fhuipeacé, agur leat a cláróim noctuigste taobh tíar de.¹⁰
agur rean-bhlógsa lán d'uifge ag feadalaig uime¹¹, agur
bárrí a [bá] cluair amac tré n-a fean-truanaig,¹² agur
bunnraca bonn-loigríste coill i n-a leat-láim.¹³

“Go mbeannuighe Dia dáoibh,”¹⁴ ari an ceitcearnac.

“Go mbeannuighe Dia duit-re,”¹⁵ ari Ó Domhnaill.

“Cá taobh ari a dtángair, a óglaois anaitheoir?” ari Ó
Domhnaill.¹⁶

“1 nDún Monaró i mbairle riog Albán do ceadar
aipéir,” ari ré: “bím lá i níle, agur lá i gCinntíre, lá
i Manainn, agur lá i Raélainn, agur lá eile ari Fionncháin
na hOraíre ari Sliaub Fuaró. Duine beas ruairíac riubail
mí,¹⁷ agur i n-Oileacé na Riois rúgadh mé [agur agat-ra
atáim ainoír],” ari ré, “agur as rin mo rséala fém duit,
a Uí Ó Domhnaill,” ari an Ceitcearnac.

3. “Goiptí an dóbhreoidír do láthair cugáin,” ari Ó
Domhnaill.

Do goirpeadó an doiríreoidír do láthair Uí Ógáinnaill, agur t'fiaifriuig Ó Ógáinnaill é de, "An tuig an leig an feair ro iptimeas?" ari ré.

"Dap Rí pláime Dé," ari an doiríreoidír, "ní facar dom' fúilib ariam é go roicé anoir."

"Leig tápt é, a Uí Ógáinnaill,"¹⁸ ari an Ceitcearnac, "oip ní fura liom-fa"¹⁹ a tcaict iptimeas má a dul amach ari [an tan iñ aíl liom¹⁹ fém]."

[“Surd riop,” ari Ó Ógáinnaill.

"Surdfead nō ní furodfead," ari an Ceitcearnac, "dír ní théanaim nír ari bit aet mar iñ aíl liom fém."

D'éirt Ó Ógáinnaill fíor gan fheagair dó, dír b'iongnad leip cár cineál duine bhad ann do chiofraid iptimeas iñ dún gan doiríreoi ná neac eile dá facfin ag an dojaf, no go dtarla i n-áras Uí Ógáinnaill, agur do biondair an luict ealaðan go gceap-fúileas ag féadán fain.

4. "Seinn iuto duinn, [a] Uí Rabartais,"²⁰ ari an Ceitcearnac. Do fíonn [Ua Rabartais] roint ceoil ari cónaille an Ceitcearnais.

"Seinn iuto duinn, a Ógáinnaill Siollagáin," ari ré.

Do fíonn [Ógáinnaill duan agur deis-éol dó].

"Seinn iuto duinn, a Coimac Uí Chraoitheagáin,"²¹ ari an Ceitcearnac.

Do fíonn Coimac Ó Chraoitheagáin mar an gceadna.

[Aet éana, do fíonneadair na raoite rin uile cuij agur puirt, ruisceaca riublaaca taingeanta taitneamhaca, agur cuijleanna ceoil-binne cnuite, go scuirfriof d'aoine i n-a scodlað le fuaim an ceoil fír-binn fíde do fíonn ríad.²²]

Do labhair an Ceitcearnac iar pín, agur iñ eað atsuðairt, "Dap go deimín," ari ré, "ó do éuala mé fém tuairise-úair Úelreibub agur Sátan, agur Abíron, agur Iob, agur Set, agur Óamhlais, agur rrionnpharðe ruiblirðe duða dojháca duibhneallaaca iocstaip árto-fuairt ifrinn²³ ní éuala ariam ceol buð meara má rið-re."

5. "Seinn fém iuto, a Ceitcearnais," ari Ó Ógáinnaill.

"Do-géan nō ní théan," ari an Ceitcearnac, "dír ní théan aet mar iñ aíl liom fém."²⁴

Do glac an Ceitcearnac an cláirfead ari ñeireadó laoi. Ó do éuala fom aitir na gcnocair, mar aitá fórgur Fionn Mac Seapairð fínn,²⁵ agur Seannac Ó Doirfe,²⁶ agur

Suanas Mac Seanaró, agur rísolós Cille Cuilinn, agur bacaé Úinne Ógáinn,²⁷ óir ír iad-pan do cùipeadó ná cleara cóncheitceanna le' Scuibhír cás éum gola, agur ariole do éum gáimhde, agur dhorong eile do éum cordaile, ní éuala ceol buri fíearaí mā ceol an Ceithearnais; fír sóna agur mná le naorðeanaib, agur laoic ari n-a leathraib, agur cuparó ari n-a gchreádtnuigas, aoir sóna agur ghalair agur ghearr-eapláinte an domhain móir, do éorladaoir ne rogar an séoil fíreacatais fír-binn do feinn an Ceithearnais an tan rím.²⁸

6. “Ír duine binn tú, a Ceithearnais,” ari Ó Dómhnaill.

“Bím lá binn agur lá gearb,” ari an Ceithearnais.

Do²⁹ caitteadair real do aímpair ne ceol agur ne h-naoiúnear go dtainic am ruireárla éuca. Do cùipeadó iarráid ari an Ceithearnais do éum ruireárla do théanam, agur éamic an feair fhiúeoilma d'ionnuithe an Ceithearnais, agur aonbhairt leir,³⁰ “Éiríss i gcumaró agur i gscuibhreann uí Ó Dómhnaill,” ari an teacataire.

“Ní jaca,” ari an Ceithearnais, “óir ír mil i gcum croscáipe ealaða mait ag duine Spáanna,³¹ agur ní jaca mé éairír ro ruar; leigsead riad a mait anuas oírm [má'r mian leo].”

Do cùipeadó ionar agur atán [agur lémé riabas] agur matal donn leir an bheará fhiúeoilma éum an Ceithearnais.

“Ag rím culard agat,” ari an teacataire, “do-thair Ó Dómhnaill òuit.”

“Ní hain liom i,” ari an Ceithearnais, “óir ní béríod aon níod ne n-a maorðeam ag an duine mait oírm go bhráct.”

7. Do cùipeadó fíche marcas ari n-a gceangal i n-ájm agur i n-érdéad agur ór ciorn fíchead gallóglach do gáe taoibh òe amuirg agur iartis um òoibríb an dún, óir d'aithníseadair nári duine raoigalta ari cír 'ra' bíte é.

“Créad do b'áil lib jif rúo ?” ari an Ceithearnais.

“Do b'áil linn turfa do comhéad,” ari Ó Dómhnaill.

“Dap Ri pláime Dé,” ari an Ceithearnais, “cé mait riobh-re ír bup gcomhéad ní hagdaiib éalífead mo phoint amáras.”

“A doim i Mhíc Dé ! cia heile ?” ari Ó Dómhnaill.

“I gCnoc Áine,” ari an Ceithearnais, “ré mile amas ó Luimneac,³² áit a bhusil Seán Mac an lapla Dearmumhan.”

"Dáil Láimh Uí Ógáinnaill,"³² aip gallóglach thíos ag labhairt, "dá bhráiginn fém tú ag curi aon éinig thíos go marún do-ghéanann meall comhéireann thíos aip láir ne cùl na tuaise-re."

[I]f an tairim éus an Ceithearnach láimh fá'n gcláiríris], agur do feinn curi, agur riuit, agur curpleanna ceoil: fír shonta, agur mná ne naorðeanaib, agur laoic ari n-a leadraib, agur curair ari n-a gchreacáitnuigas, aoir oícheir³³ agur shalaib agur ghéar-eapláinte an domain mór do chodladaoir ne roisári an ceoil rípeastaig rípláinn³⁴ do feinn an Ceithearnach an tan rin.

8. "Cá bhrúiltí, a luict an bhráig mór? " aip an Ceithearnach, "atáim-re ag doil amach éisgáib."³⁵

Mai do éuala an gallóglach céadna, do labhair ó túr, na bhrácaíra roim an Ceithearnais, [no éilis 1 n-a feapam] agur do tóis a tuas agur do bhuail an feap fá neárta ód 1 gurut an Ceithearnais, [gur tpeargáid go láir é].

Do pinne an dara feap ne n-a comhsoipe fém mai an gceadna. Acht atá ní céana, do chuirteadh uile do cùl na tuaise fíria a céile.³⁶

Do léig an Ceithearnach do éum an doiliur é, agur atubhairt, "Do éinreap curd do muinntir Uí Ógáinnaill do éum báir, agur do b'áil liom a n-airtheogas do ariúr."

"Do bád maitírin le déanam, dá moéantá-ra é," aip ó Ógáinnaill.

"Do-ghéanach gan contabhairt," aip an Ceithearnach, "agur ag ro lúib óuit-re, agur cuimil do capbaid uactáraísc sád fír aca í, agur éiríodcaró riad plán ariúr."

9. Do léig an Ceithearnach éum riubair é, agur ní déarnna ríur no comhuróde go riab 1 mbaile Seatain Mic an Lápla.

[Tábla Seatan Mac an Lápla, .i. Lápla Dearmúman, an trácht rin 1 n-aonac agur 1 n-áiríordheacáir aip fáitche a dhúin agur a déag-baile fém.]

An tan do b'airtne do Seatain aip fáitche a dhúin go bhracard an Ceithearnach caol-mhaibhach dá fóicim sád ndíreach, agur leat a clárdim noctuiseach do'n taoibh tiaj de, agur fean-bhróga lán d'uifse ag feadalaig uime, agur bárr a [dá] cluair amach tipe n-a fean-truanais, agur bunnpac bhos bionn-loingse cuilinn 1 n-a leat-láim [aige].

10. "So mbeannuisé Dia óuit, a Seatain Mic an Lápla," aip an Ceithearnach.

“ So mbeannuisé Tíosa óuit-re,” ari Seátan. “ Cár náit a pháidir aonair, a Ceithearnais,” ari Seátan.³⁷

“ I mbáile Uí Ógáinail do éodhar ariéir,” ari ré, “ agur i nDún Monaró, i mbáile Rioch Álban, an oirdéise pojme rím. Bim lá i n-Íle agur lá i gCinn tíre, lá i Manainn, agur lá i Raéclann, lá ari fionncháin na hUaire ari Sliaibh Fhuaro: duine deas ruairíe riubhail mé agur i n-Oileac na Rioch a phugadh mé, [agur annro agat aonach atáim, a mhe an lapla,” ari ré].

“ Cár fhabair éugáinn annro ? ” ari Seátan Mac an Lapla.

“ O Earr Ruairí mic Móirne Moill fír a phárótear Déal Átha Seanais, so Drobair, so Duibh, so Sput an Tobair Siil fír a phárótear Sligeac, agur so Caomháluim an Chorainn, agur so Crianáin Maighe hAoi, agur so Maighe Muighníáma, agur atáim annro aonair, a Seátan mic an Lapla,” ari ré.³⁸

“ Céadó ir ainn óuit-re ? ” ari Seátan.

“ Duibhítán O Duibhítáin m’ainm-re agur mo fionneadh,” ari an Ceithearnais.

“ Céadó ir ealaða óuit, a Ceithearnais ? ” ari Seátan.

“ Seinnim níodh agur leisim níodh éigin.”⁴⁰

11. Do éuaird an Ceithearnais ierteáil [agur do niamh-ghlan a chora] agur d’ól deoche, agur do éodair, agur do b’fhan éodharó rím go dtáinig an trácht céadra ari n-a tháplaí. ⁴¹ Táinig Seátan dá ionnráisge, [agur do labhair ré leir go min muinnteartha,] agur ir ead aduibairt:

“ Ir fada do éodhar, a Duibhítáin,” ari ré, “ agur ní tá éup i n-iongnach oírt atáim-re, óiri do b’fada do riubhail moé. [Aict duibhrai]⁴² So pháidir tréigtheas ari leabhráibh agur ari cláirírris, agur baistí thaití liom do éloíftin,” ari Seátan.

“ Atáim-re ri-tréigtheas ír na healaethnaibh rím go deimhín,” ari an Ceithearnais.]

Tugadh cláirreas dá ionnráisge agur níor fheinn aon phort uifréti.

Tugadh leabhar dá ionnráisge agur níor leis aon focal ann.

“ Náct móri an náipe óuit bhléas do théanamh,” ari Seátan.⁴³

“ Do fínne mé an uifro do bhléis,” ari an Ceithearnais.

“Oo jumne mé fém jann duit,” ari Seatán.
“Abair do jann,” ari Duibhrtán.

“Naé móri an cluicé óó
Naé feinneann ’r naé leigheann leabhar,⁴⁴
Duibhrtán Ó Duibhrtáin
’S gan aon focal dá meabhair.”

12. Mar do éuala Duibhrtán é fém dá aitíriúis aod agur dá imdearlaod do ghlac an cláirpreac⁴⁵ caomh-téadach agur do fímn cuir agur puist agur ruisgeacha reanma, agur aothainn cuil, agur cuipreanna binnne tarbhúire: fír sonta agur mná ne naorðeanaid, laoic ari n-a leabhar aod agur cupaird ari n-a scríobhctnuis aod, aoir sonta agur séar-eapláinte an domhan do évaladair ne foighri an ceoil fíreacatais fír-binn do fímn an Ceiteapnaic an tan fín.⁴⁶

“Ib duine binn tú, a Ceiteapnaic,” ari Seatán.

“Bím lá binn, agur lá gealb,” ari an Ceiteapnaic.

Do riug ré ari fean-leabhar feancúir Seatán thíic an lapla annraim, agur do leigheas ríor an leabhar go ríuamach rturoeaptais blasta binn-óriatras.⁴⁷

[D'éir meádon lae] do éuala an Ceiteapnaic le Seatán do rraifteórlaet tarp maoilinn énuic do b'í ari agaird an báile.⁴⁸

“A Duibhrtáin, an raiú turfa ariamh pojme ro ari an genoc ro ?” ari Seatán.

“Do b'íor gan contabhairt,” ari Duibhrtán, “i gceuroeacata óume mait ari a moeacaird clu ñiaodais agur éaoimh-þealga [agur fian-córcair i n-allor]. i. Fionn Mac Cumhaill, agur do cuipreao ñiaod fáiteac poluaimneac éugáinn tarp maoilinn an énuic seo amach, agur do leanadair dá ñaodair déag agur a gcoimhlion fín do conaib⁴⁹ do b'í ag maitiv na fímnne é.⁵⁰

13. Do b'í an Ceiteapnaic ag munaod na ruisgeach i n-ari ñaod an ñiaod do Seatán, agur an dara fíeacach tuis Seatán tairis ní raiú a fíor aige cá hárto do'n domhan i n-ari ñaod Duibhrtán uada.⁵¹

[Gluairreas an Ceiteapnaic agur ní ðeapna for nó fíuotairreas no go raiú i Sligeac.]

An tan do b'airne do Concuðar ñuigis ari fáitce a

óim agur a Óeag-úaire fein go hFacaíodh an Ceiteapnaíodh caol-piabac dá roicim gáca noípeas agur leat a clárdomh nochtúigde do'n taoibh tiairi de, agur rean-úrúsda lán d'uifse as feadalaísh uime, agur bárrí a dá cluair amach tré n-a fean-truanaísh, agur docha agur bolgán raiisead aige.

14. "So mbeannuisé Dia óuit, a Uí Concuðair," aip' an Ceiteapnaíodh.

"So mbeannuisé Dia óuit-re," aip Ó Concuðair.

"Cá piabair ariéir?" aip Ó Concuðair.

"Do b' mé ariéir i dtuiscadh Shéamais Mic an Lapla Dearg Mumhan, agur an orðce pojme rin i mbéal Átha Seanais i mbaile Uí Tormaill, agur an orðce pojme rin i nDún Monard i mbaile Rioch Alba: bim lá i Manainn agur lá i Raetlainn, lá i n-Íle agur lá i SCoimhle, lá eile aip Fionncaipín na Fóraipe aip Sliab Fuaid: duine beag ruairiac riubail mé."⁵²

"Cá haimm atá oírt?" aip Ó Concuðair.

"Siolla Dé m'amm," aip an Ceiteapnaíodh.

15. Cá huairi ír cá haimfiríp rin aict Ó Concuðair abeit as vol do Óisogail cléibín na Caillige Connachtachas aip an SCoillies Mumhan, agur rluas agur roéaraidh cnuinn aige.

Aduðairt Siolla Dé go mbéað ré fein riur Ó Concuðair.⁵³

"So deimhní ní bérí do léitid do ceiteapnaíodh rmeartea riur Ó Concuðair," aip óglac do muimintír Uí Concuðair fein.

"So deimhní," aip Ó Concuðair, "bérí Siolla Dé liom, agur cnead é an tuairisgoal iarrifear tú oírt?"

"Ní iarrifear oírt," aip Siolla Dé, "aict san leat-cumha do déanamh oírt [an fead bim fein riut.]"

"Do gheabair rin," aip Ó Concuðair.]

16. Gluairear Ó Concuðair agur a rluaiscte, agur a roéaraidh, agur Siolla Dé leo, agur ní Óeapnaíodh comhuridh go piabadar i SCoimhle Mumhan, [go dtusgadair rgeimneill trí lá i ndiaidh a céile imearas Muimhneas aga ríad, agur as bheirt leo gá ní ba hionairtir, agur as cnuinniusgád a mbó ír a gcapall ír a dtriéad go haomhionad. Gluaireadair trí ba bheasca agur taibh maol na Caillige Muimhneach, agur tug Ó Concuðair iad rin do'n Caillies Connachtach i ndiosgail a cléibín].

Do leananadar a phair i mba Cúigeach Mhunán iad, agus
do bhi marbhád agus arsgam dá théanamh ari thuinntír Uí
Conchubhair.

Do iabhair Siolla Dé le O Conchubhair aig pháid, "bíor
bunr irois a agair," ari ré, "na crieaca do tiomáin nō an
tóir do cors."

"Ib ead ari rois," ari O Conchubhair, "na crieaca do
tiomáin."

17. Filear Siolla Dé ari an tóiriarde, [agus bois a agur
ceitíre raijsde rícead leir], agus ní phair cónusadh ionlán
ari aon raijsgrá dá phair aige, agus do marbhád naoi naonbhair
[do Muimhneacail] do gac aircéar dá gcaithead ré. Do
bhuail tonar beag eile ari thuinntír Uí Conchubhair: dá
mbeirt a bpracadar ariamh i ngeall ari uata ní tiomáin-
eadaoir na crieaca aircéar raijsde.

Do cuipeasadh dumine i gcoimhne Siolla Dé [as iaparadó
ari an crieac do tiomáin.]

Táinic Siolla Dé dá n-ionrraisge agus do cuaidh mar
luair amle no feirbhe i dtimcheall na gcrieac, agus do bhi
as tiomáin go dtian déim-mheanannach.

[Mar do conncadar na Muimhni's an Siolla Dé ag
tabhairt a cíul-dóibh do cheifilisearadar i nroinir feair gComhaist
go phadadar ag a marbhád gan coisilt ionnur sur ab éiginn
do'n Siolla Dé fileas ari an téir aigír], agus ní phair
aict gac ní feadct aige roimh na crieaca agus an téir go
dtángadar i ngeall do Shligeac agus sur fill an téir
uata.

18. Do glac tarit móri O Conchubhair tar éir a ardaír
agus a imteacsta, agus do cuaidh iptimeas [hoimh céad] agus
d'ol deoc, agus níor cuimhni's ari Siolla Dé, agus táinic
Siolla Dé dá ionrraisge iar ri, agus aonbhairt fírin,
"Atáim fém ag glacadh mo ceada agat, a Uí Conchubhair,"
ari ré.

"Ná théana rím," ari O Conchubhair, "agus, má'r fán
trig a d'ol mire atá tú [as imteacst], do-bhéara díol if
fearr má i bhuit ari a ron, óiri do-bhéara in ghean glan
atá agam bhuit agus leat m' oisripleacsta agus m' fimeacsaif
ó mo lá fém amach."⁵⁴

"Maití i," ari an Ceitearpna, "má tá rí glan nō má
tá rí ghráinns, béró rí agam nō ní béró, agus dá dtugtar
t'oisripleacst uile dám ní glacfainn uait i, ó nári comall

तु an ní ro gheallair dám, agur do minne mé féin riann
duit, a ní Concuibair," ari an Ceiteapna.

"Abair do riann," ari O Concuibair.

"Leat-cuma ari Siolla Dé,
Neamh-cumaoim do'n té oo-ní;
Innir uaim do'n fíait go li
Náic mait an bheit do iusg an ní.

"Ní miúr náic riacaóth leo
I scionne na mbó go Tráis lí;
Sibé neoc do éoligfeadó an tóir
Níor bheit cóní é bheit gan ní.

"Dá mbéinn-re if Muircaóth Ó Úriam
Ag Sathairn siall 'r ag déanamh cneadó
'S ag tobaic ciora an domain móir,
Ní cíubriann-re ód acht [a] leat."⁵⁵

Féadán dá dtuisg Ó Concuibair éairír níor b'fíor do
cá hárth do'n domhan i n-ári gá Siolla Dé uada.⁵⁶

19.⁵⁷ Dála an Ceiteapna do léig cum riubair é
agur ní ñeapna for nó coinniúde go ndeacair do cum
toige ceannardó do b'í rae cúnig mbliadánaih riomhe rin
i reipis gáilair agur leanra duibhse gur fáruis ari uimpi
áiríse do leasaih agur o'firrisib agur do 'doctúirib
fíor-fógsaonta i n-ealaodam léigír leir an bfaid rin
d'aimpri.

Do éuaird an Ceiteapna do cum an dorair, agur
d'íarrí forghaod, agur o'fiaifriúis an doirreabhir cneadó
é an duine é.

Aduibairt an Ceiteapna fíor gur b'ádúar leasga é.

"Ní mearaim," ari an doirreabhir, "go bfuil gnotuise
ari b'í agat annreo, óir if iomáda liais mait agur fíris
agur doctúir annró riomhat, agur ní bfuil mait ari b'í
aca dá déanamh do'n ceannardó."

"Déana túra oiféill dám-ra fíor an ceannardó agur
féad an leighe ré ifteac mé."

20. Do éuaird an doirreabhir cum an ceannardó, agur
no innír do go mair a léitíeo rin o'ádúar leasga 'ran dorair.

"Léig ifteac é," ari an ceannardó. "Cá fíor duinn
náic é do leigheoiríadh rinne."

Do léigearó an Ceiteapnac i gceadach, agur do fíascáilis
de chéad raiibh ré.

“ Do b' mé ariéigi i Sligeach i mbaire Uí Chonchúir. Agur an ordée pojme rím i dtorthaí Seatain Mhic an Iarla Dear-Mhuimhne. Agur an ordée pojme i nDún Monaró i mbaire Ríos Albain. Bim lá i n-Íle, lá i gCinnchtíre, lá i Manann, lá i Raetlainn, agur lá ari fionncheart na foirairí ari Sliaub Fhuaid. Duine beasg rúarach riubair me, agur i n-Oileac na Ríos a rúgad me.”

“ Cé hamim atá oírt? ” ari an ceannardóe.

“ Atá oírt-ra ‘ Diarmuid na Díse Móire,’ ” ari an Ceiteapnac, “ agur círeád é an luac léigír do-bhéarach tura Óamh-ra, má tá go léigseórad tú? ”

“ Insean glan atá agam-ra, agur leat m'oiríreachtá agur m'fíneacair ó mo lá féin amach.”

“ Maití i,” ari an Ceiteapnac, “ má tá rí glan, nó má tá rí gnána, béró rí agam-ra nó ní béró.”

Do cuij Diarmuid oíscáilis deoč fíona do tathairt d'á ionpairtse, agur do cuij luac cíús bronta do rriordúascaib ari an d'is, agur aodúbairt, “ Ir do'n luais féin i'c círi ríor blára na Díse-re oíréasaint pojme an oíar; marí rím guri círi Óamh-ra ríor blára na Díse reo oíréasaint pojnáit-ra, ” agur iarí rím tóighearr an cupa cuijse, agur níor fágairt aon bhráon ann gan ól.

“ Cuir iomad go maití anoir, a ceannardóe, agur má cuijir allúir d'iot do bhrúim na Díse reo d'ól mire béró tú rílan gan contabhairt.”

Do cuijreád mórlán éadais or cionn an ceannardóe go raiibh ag cuij allúir de, agur tainic Diarmuid or a cionn, agur aodúbairt an fáinn marí leanar:—

“ Éirig, ná lean do luighe,
Cuirinnis méad mo mórl-díse,
Coméad go círi an tráinte,
Mór íota na hearrláinte.”

22. Ro éirig an ceannardóe, agur do pojme gáipe mó-mór ari iongantairse leir é féin do bheit rílan agur gan aon bhráon do'n d'is d'ól.

Ní cheartna aon gáipe ne cuius bliathraib pojme rím.

“ Ir liom féin t' insean, a ceannardóe,” ari Diarmuid.

"If deimín gúrach leat," ari an ceannairde. Ro círeád pleadó mór álúinn dá nullmúsgað o'mgín an ceannairde agur do Óileamhao, agur an tan doib' ullam an fíleas do leis an Ceiteapnaid ari fíubhal é agur leat a cláróim nochtúiscte do'n taoib' tiaj de, agur rean-thriúga lán d'uifse ag feadalaig uime, agur bárrí a dá cluair amach tré na fíean-truanaig, agur an doiridh amhráin aige dá páda riomhe, agur ní òearna rísuil no comhurde go neacáid cum tige [Mic] Eocáda, ollamh le dán, do bhí ní reacáit mbliastónaib⁵⁸ riomhe rím, agur a cior bhríte, agur gur fárais ari liomad do leagáil, agur o'fírisib agur do dochtúirib leigír leir an bhrad rím o'aimhrí.

23.⁵⁹ Do éuaird an Ceiteapnaid do cum an doirair, agur o'iarraí forglao.

O'fíarbuis an doirreoidh círeád é an ealaída do bhí aige. Aduibairt-pean gúrb' ádóbar leagá é.

"So deimín," ari an doirreoidh, "if díomáin do tóirbh annro, óir if iontosa liaig mait agur fíris agur dochtúir 'ran tis geo riomhat, agur ní òearnaidh mait ari bhit do cior Mic Eocáda."

"Innir do go bfuil mo leítero-re o'ádóbar leagá 'ran doirair."

Do éuaird an doirreoidh o'ionnrathse Mic Eocáda, agur o'innir do go riab a leítero rím o'ádóbar leagá 'ran doirair.

"Leis iptimeas é," ari Mac Eocáda, "cá fíor duinn na c' do atá i ndán ari leísear?"

Do leigeadh an Ceiteapnaid iptimeas, agur o'fíarbuis Mac Eocáda thé Cá riab ré.

O'fíreagair an Ceiteapnaid é ag riab, "Do bhí mé ariéir i dtóirg Séamair a Bláca, agur an ordeóe riomhe rím i Sligeasach i mbaire Uí Conchubhair, agur an ordeóe riomhe rím i dtig Séamain Mic an Lápla Dear-Mhumhan, agur an ordeóe riomhe rím i mbéal Átha Seanaig i mbaire Uí Ó Domhnaill, i n'Dún Monard i mbaire Rioch Alban an ordeóe riomhe rím. Bim lá i n-Íle agur lá i gCinntrípe, lá i Manainn agur lá i Raclann, lá ari fionncheapn na Fórlaisté ari Siabhsuaidh: duine beag ruairí fíubhal mé,⁶⁰ i n-Oileacá na ríos gusadh mé, agur ag rím mo ríseala óuit," ari an Ceiteapnaid.

24. "Cá hamh atá oifte?" ari Mac Eocáda.

"Catal Ó Céim m'ainm agur mo fíomhneadh," ari an

Céiteapnae, "agus eisear an luac téigír Seabhat uait-re má tá go téigeadra me tú?"

"Do-seabha tú insean Glan⁶⁰ atá agam-ra, agus leat m'oirseadta agus m'fmeacair ó mo lá fém amac."

"Mairt i," ari an Céiteapnae, "má tá rí Glan nō má tá rí Spáanna, béró rí agam nō ní béró, agus téig turfa dhiot an ghortair atá ionnat, agus an tapt móri, agus téigeadra-ta tú gan contabhairt."

"Atá rím ionnam gan amhar," ari Mac Eocáda, "óir éirim trí ghléim, agus ólaim trí deoča riomhe cáic, agus ír cuma liom eisear do-ní cáic ó rím amac."

25. Ciochtaracht do gheall Mac Eocáda do Cátal ná n-iorrfaidh ghléim agus ná n-ólraidh deoč aét i n-éimfeadct pe cáic ó rím amac.

Ari a haitle rím éis Cátal luit amac, agus do éuimil do éorí mic Eocáda i, agus o'fágairi pleamhain plán-éireadtae marí do bì riomhe i.

"Faicim an bhun píte agat anoir," ari an Céiteapnae.

O'éigis Mac Eocáda amac ari an bhfaicté eisear do eispeadadh ré dhúine théas do na daonimh ba luaithe agus ba chlárta dá phairbhan mbaile do coimhlinn fhor, agus o'fágairi ré amuig iad do éairíba neadta agus rím luair; agus do glac tapt an-móri é tapt éir a neadta, agus o'ol deoč.⁶¹ Agus do glac feairis Cátal, agus o'iarraí tapt-beanaú na coirpe do bì folláin air, agus tuigíran rím do, agus do éuimil Cátal luit eile ói do bì o nádúir contáirteada do'n céad luit, agus o'fágairi bhríte i níor mó ná mar do bì an éor a riomhe, agus do bì mic Eocáda ag caoi ír ag geaspán go móri, agus aitubhairt Cátal munca beirt nári comhail an ní do gheall ré ná mbríffead an éor rím aige, "agus anoir cuij bannardé agus cuij pácta opt san ghléim ná deoč do éairteamh aét i n-éimfeadct pe teaigláic an tíse.

Do gheall Mac Eocáda ódo ná deagad.

Éis an Céiteapnae luit eile amac agus do éuimil do'n éor céadtha i, agus o'fágairi pleamhain plán-éireadtae i marí do bì riomhe.

26. Ír annraí aitubhairt an Céiteapnae, "ír liom t' insean, a mic Eocáda," ari ré.

"Ír deimhníngurab leat," ari Mac Eocáda, agus do eispeadadh pleasadh móri éadomh lán-aðbail dá ullmúsgaod

Uinnsin Míle Eocára agus do Catail Ó Céim, agus tarp éis an plead do bheit ullmhuigthe do chonairic óglac do mhuiintír Míle Eocára Catail Ó Céim ag dul tarp maoilinn enuic do b' ari agard an baile amach agus tainic an t-óglac d'ionnrainge Míle Eocára agus atubairt: "An liaig Ultac do b' agat," ari sé, "an miol mons-ruað fíor a hárótear an gearpífiad i' luaité leir rím ag dul tarp maoilinn na tulcha u'd tall amach ina rím."

"An deimhnin rím?" ari Mac Eocára.

"Ní bhfuil contabairt ann," ari an t-óglac.

"Do pinne mé féin iann do'n liaig Ultac rím," ari Mac Eocára.

"Abhair do iann," ari an t-óglac, agus atubairt Mac Eocára an iann mar leanas:—

"Liaig Ultac, iontum Liaig,
Mar i' iontum Ultac féin,
Mac an achar ó aipo tuaró
Ní maithis fuair Catail Ó Céim."

27. Iomtúra an Ceiteapnais ciaoil-riabhaigh do léig ari riubal é, agus leat a cláróim noctuigthe do'n taoibh tiafar de, agus fean-bhróga lán o'uirge ag feadalaigh uime, agus bárrí a thá cluair amach tré n-a fean-truanais agus leabhar i n-a láinn, agus doiridán amhráin aige thá riad pojme, agus ní theapna rísuí nō comhnuide go haisb i mbaile Rioch Laihean, agus do bheannuis ó.

O'fheasgair an sí an beannusadh mar an gceadra, agus o'fiafhruijde cásca haisb ré.

O'fheasgair an Ceiteapnac é, ag riad:—

"Do b' mé aréir i dtig Míle Eocára, ollamh ne dán, agus i dtig Séamair a bláca an oróe pojme rím, agus i Sligeac i mbaile Uí Chonchúair an oróe pojme rím, i mbéal Áta Seanais i mbaile Uí Órmhaill an oróe pojme rím, i dtig Séatáin Míle an lapla Dear-Mhúman an oróe pojme bheit i dtig Uí Órmhaill, agus an oróe iap rím i nDún Monaró i mbaile Rioch Alban. Bim lá i n-Íle agus lá i gCinnitípe, lá i Manann agus lá i Raéclann, lá ari Fionncaipn na Fógraife ari Slab Fuaro. Dúine beag fuaraic riubail mé, i n-Oileac na Rioch rugadh mé, agus as rím mo ríseala duit, a ní," ari an Ceiteapnac.

[“Cá naimh atá oírt ?” ari ní Láigean.

“Siolta Dearcairí iñ ainn dám,” ari ré.]

28. Dála an ríos do bád Óeapb-éomhóalta Óeag aige, agur dár leó fém ní raiib i nÉirinn daomhe buidhinn ne nó iad fém.⁶²

“Seannró ní éigim duinn,” ari an Ceithearnas.

Do fém gaeilte aca roist.

“So deimhín fém,” ari an Ceithearnas, “ó do chuala mé fém tuairisgbán Óelreibib agur Abíron agur Óamhlais, agur lób agur Set agur Aitinne, agur piononnaróe puibhlóe dubha doiréa duibhneallaíoc iocatair at-fuaír ifrinn ní chuala ceol buidh meara agur buidh reiphe iná riib-re.”⁶³

Do labhair an Óeapb-éomhóalta pá ríne⁶⁴ díob agur iñ eadó aonúdhait :

“A Ceithearnas rmeairtach Sírianna, an linné aitheir tú rím ?”

“So deimhín,” ari an Ceithearnas, “Síró reabhdh an t-aon óume Óeag rím eile, iusg turfa bailliardeáct reiphe oíche uile.”

29. Iar éis go na mbriathair rím do'n Óeapb-éomhóalta iusg buille o'ionraisge an Ceithearnas agur iñ é áit i n-a bám an buille .i. do fém, i n-a céann.⁶⁵

Ciochtaracht, gaeilte óume aca dá dtugadh buille éinige iñ é áit i n-a mbriathair do fém i gcoir nó i láim nó i mbail éigim dá mbailiath fó reabhdh, nó gur fágair an Ceithearnas i gceoilbhuisge báir iad uile go ndeacárdh na ríseala o'ionraisge an ríos, agur gur gábhadh an Ceithearnas leó, agur gur iusgadh do éum na crioicé é, agur gur crioíad é dár leó, agur tar éir filleadh do éum an báile dób iñ é 'cead óume fuaireadair rompa an Ceithearnas.

Do ghlacadh iongnadh móri d'e rím, agur do chuaidh daomhe o'fheadain na crioicé, agur iñ é óume fuaireadair innti .i. an Óeapb-éomhóalta buidh ríne⁶⁶ ag Ríg Láigean.

Do iusgadh ari an Ceithearnas an atuaír agur do iusgadh do éum na crioicé é, agur do crioíad é ariar, agur do filleadair do éum an báile iar rím, agur iñ é an cead óume gheibhio rompa iartig .i. an Ceithearnas.

30. Ní bhrui ferdom dá éur i bhrad, óir do crioíad dá Óeapb-éomhóalta Óeag⁶⁷ Ríos Láigean pá reabhdh i gceuth an Ceithearnas, agur o'fan an Ceithearnas 'fan mbaille

an oróche rín gan buirdéasach an fír ari a céile go dtainic marún ari n-a máraí. Agur i gceann na rae rín tainic an Ceithearnaíoc d'ionnraighe an ríos, agur aitseáilte fír⁶⁸ "A ríos Laisean," ari ré, "do chuireas féin do Ódearbh-Comhdaltairde do éum báir, agur doib' ail liom a n-aithbeoíodh óuit aifir."

"Do baodh maití liom-ra rín do Ódeanamh, tá n-deantára é."

"Do-ghéanamh gan contabhairt," ari an Ceithearnaíoc, agur tuig lúibh amach ar a haitle, agur do chumil do chorpas uacstaírac sád fír aca í, agur o'fágair pleamhain plán-chréidéatac iad mar do bhoisair pojme.

31. Iomána an Ceithearnaíoc do leis é cum riubail e agur ní Ódearbhais rúigí ní comhurde go raió i mbaire Tairós móir Uí Ceallaig.⁶⁹

An tan doib' aitne do Tairós móir O' Ceallaig ari faicté a dhún agur a Ódearbhais rím go bracaró an Ceithearnaíoc caol-riabhadh tá fóidim sac ndíreac, agur leat a clárdomh noctuise do'n taoibh tiairi de, agur fean-bhrónsa lán o'uirge as feadalaíoc uime, agur bárrí a dhá cluair amuig tré n-a fean-truanair, agur mala clearradh faoi n-a arsaill.

32. "So mbeannuighe Dia óuit, a Tairós móir Uí Ceallaig."

"So mbeannuighe Dia óuit-re," ari Tairós.

"Cá hait a riabair aonair ?" ari Tairós O' Ceallaig.

"Do bhí mé ariéir i mbaire Rioch Laisean, agur an oróche pojme rím i otois Íle Eocaidha, ollamh pe dán, agur an oróche pojme rím i Sligeac i mbaire Uí Chonchúair, agur an oróche pojme rím i mBéal Átha Seanair i mbaire Uí Ógáin, agur an oróche pojme rím i nDún Monaró i mbaire Rioch Alban. Bím lá i n-Íle, agur lá i gCinntriú, lá i Manainn agur lá i Raélainn, lá ari fionncaipn na foinsíre ari Sláibh Fhuaro; dumh beag riaprasc riubail mé,⁷⁰ agur i nOileac na ríos rúgaodh mé."

33. "Cleardh iar ealaída óuit ?" ari Tairós.

"Clearradh maití mé," ari an Ceithearnaíoc, "agur tá dtusctá-ra cígs mairg Óamh do-ghéanamh clear óuit," ari an Ceithearnaíoc.

"Do-ghéabhair gan contabhairt," ari Tairós.

Do ghearrí an Ceithearnaíoc trí ríone, agur do chuir ari

cláir a théarnamhne iad, agusf agusf aonbaití jua Tairbhs, "Séirope mé an ríbmh úd i láir do mo bhoif agusf congeobat an t-dá ríbmh eile 'na gcomhurðe.'"⁷¹

"Cá fios duinne náit an clearf é," ari Tairbhs. Do júnne an Ceithearnaċ rím ag consgbail a tā mēarí ari an t-dá ríbmh iméallac. Do mōl Tairbhs an clearf.⁷²

"Ná jaib maic o' Óia ag feap a tēanta nō ag feap a molta," ari feap do mūmuntip Ħarbs, "agusf tā b'ragsainn fém leat na cūis mafjs do-ġeanaim an clearf úd."

"Ó'r agam-ja a tā na cūis mafjs," ari an Ceithearnaċ caol-juabac. "do-ġeaba tū a leat agusf tēana an clearf úd."

34. Do ġeajri Ceithearnaċ Ħarbs tħri ríbne, agusf do ċuip ari cláir a théarnamhne iad, agusf do ċuip a tā mēarí ari an t-dá ríbmh leit-imeallaca dño, agusf do b'āil leip an ríbmh do b'i i láir do pērdeas tā bhoif, agusf do ċuari a tā mēarí tħie cláir a théarnamhne, [amac ari ċul a lāim], agusf do b'i ag sul go mōr agusf ag b'eicpis, agusf san cumar aige a tā lāim do rġajċam jid ġeile.

"Ob, ob,⁷³ a tħume," ari an Ceithearnaċ, "if mioru ammaċ an clearf rím do jiġni, agusf ni maf rím do jiġneaf fém; akt ċeana, o' caillif an t-aixseas do-ġeana-ja do leigsear. Cuimleap an clearfarðe luu īce do'n lāim għajnej rħan i ġċeata dori ī-

"Ag rím clear agat, a Ħarbs," ari an Ceithearnaċ.

"Maic é go veimmin," ari Tairbhs.

35. "Tā vtugħċā cūis mafjs eile tħam," ari an Ceithearnaċ, "do-ġeanaim clear eile tħuit."

"Do-ġeabu go veimmin," ari Tairbhs, ["if era an clear rím?"]

"Bogħar idha mē mo' ċluarf ari mo' leit-ċeann," ari ré, "agusf b'erò an ċluarf eile 'na għommurðe."

"Cá fios duinne náit an clear rím fém?" ari Tairbhs.

Do ċuip an Ceithearnaċ a lām ruar, agusf do bogs a leat-ċluarf ari a leit-ċeann, agusf do ċonsgħuġ an leat-ċluarf eile 'na għommurðe.

"Ag rħu clear eile agat, a Ħarbs," ari an Ceithearnaċ.

"Maic é go veimmin," ari Tairbhs.

"Ná jaib maic o' Óia ag feap a tēanta nō ag feap a molta," ari Ceithearnaċ U Ċeallais, "agusf minn

beit an donar oíomhá," ari ré, "do-séanainn an clear ó ciúin aibh, agus do-séanad fém an clear úd aonair san contabhairt."

"Baicim," ari an Ceithearnas, "ó do pháisí an clear ó ciúin aibh oírt, déana an clear aonair."

36. Do chuir an t-óglac a láimh ruar agus do b'ail leir a cluair do bogað ari a leit-cheann, agus éainic a cluair ó'n leit-cheann leir, agus do b'í ag caomhaid a cluaire go mór.

"Ag rím clear agat, a Tadhg, [aict i fí mótharaithe an Ceithearnas ro agat," ari an cleargarde].

"Maité é go deimhn," ari Tadhg, "i fí é locht i fí mó liomhá aipí san mo ceithearnas do b'heit ríán."

"Ní hura liomhá a chuir 'ran seput úd ní cluair do chuir aipí aipí," ari ré.

Do ríug⁷⁴ an Ceithearnas ari an gcluair agus tuis uiscear di ari an leit-cheann, agus do chuir a bárrí iptimeas agus a bun amach.

"So deimhn fém," ari Tadhg, "do b'fearr ri úd san a cluair do b'heit aipí ní i b'heit aipí mar ríú."

"I fí uisar liomhá a chuir ari an gcaoi cónair," ari an Ceithearnas.

Do ríug an Ceithearnas ari an gcluair, agus do chuir mar do b'í an chead uair i.

"So deimhn," ari Tadhg, "ní fíearr mar cleargarde ní mar liars (tú)."

37. "Oda dtuiscatára cùis maris eile Óamh," ari an Ceithearnas, "do-séanainn clear eile Óuit."

"Do gseabhair san contabhairt," ari Tadhg.

Iar rím tuis an Ceithearnas mala amach ó n-a arghaill agus tuis ceartle fiorda amach ari an mala cleargardeasta agus do teilg ruar i bhfrithiú na fiormamainte i, agus do ríunne dřéimíre Ói,⁷⁵ agus tuis gsearrfiaidh amach [ar an mala céadra], agus do léig ruar annra dřéimíre é. Tuis gáðair⁷⁶ cluair-théireas amach aipí, agus do léig ruar i ndiaidh an gsearrfiaidh é. Tuis cù faiteas foluaimneas amach agus do léig ruar i ndiaidh an gsearrfiaidh agus an gáðair i, agus aonúbhairt, "I fí baoghalach liom," ari ré, "So n-iornaird an gáðair agus an cù an gsearrfiaidh agus ní mór liom anacal do chuir ari an gsearrfiaidh."

38. Tuis annraim ógánaidtear i n-éordeadó ró-maité amach

ar an mala, agur do léig ruair i ntoiard an gceapáifiad agur an gádairi agur na con é.

Tus carlin álúinn i n-éireadó iúd-dear⁷⁷ amach ar an mala, agur do léig ruair i ntoiard an gceapáifiad, an gádairi, an ógánaig agur na con i.⁷⁸

"Ír doim a t'éigis dám anoir," ari an Ceitcearnas, "díri tá an t-ógánaic ag ruigrise le mo minaoi, γ an éu ag creim an gceapáifiad."

Do tarrhaing an Ceitcearnas an tréimhse anuair agur do fuailear an t-ógánaic ag ruigrise leir an minaoi, agur an éu ag creim an gceapáifiad amach aonubairt.

"D'aitim mé rúd," ari an Ceitcearnas.

Tus an Ceitcearnas a clárdeam amach agur do bhuail buille i gcomhrac a cinn 'r a' colna ari an ógánaic, agur do teilg a ceann dá colainn.

39. "Ír gníomh míre rím do rinnit," ari Taobh, "agur gur faoilear gur duine macánta tú roimhe rím."

"Má tá gurab olc leat-ra do rinn me an gníomh úd, iñ uirgá liom-ra a léigear do ariú," agur iari n-a páid rím do do rius ari an gceann, agur iñ amhlaid do éuir a cùl ari a aghair, agur a aghair ari a cùl.

"Cionnur do taitnígear an clear úd leat, a Taobh?" ari an Ceitcearnas.

"Dáir go deimhn," ari Taobh, "do b'fheadar do a bheit san ceann nò a ceann do bheit ari mar rúd."

Do rius an Ceitcearnas ari an gceann an at-uair agur do éuir ari an gcaoi cóbair é, agur tus Taobh fíche maris úd, agur do rinn an Ceitcearnas rann do Taobh annrin.

Do bheit beagán, do bheit mórán,

Do bheit fóir na fíche maris;

Do bheit ni o'fear san aimh,⁷⁹

Mian gáidh rios ari talmaín Taobh.

40.⁸⁰ Do léig an Ceitcearnas ari riubhal é, iari nglacadh a ceadaig ag Taobh, agur iñ amhlaid do b'í ag imcheadct agur leat a clárdomh noctuigste do'n taois chiar de, agur fean-úrúoga lán d'uirlise ag feadalaig uime, agur bárr a dá cluairt omuig tré na fean-truanaig, agur leabhar i n-a láim, agur an dórtáin amhláim aige dá pádra roimhe, agur ni deapna ríos nò comhnuaré go raiib ag tois Seataim ui Óaptáin agur do bheannuis úd.

O'fheagair Seastan an beannuigadó agus r'fiafrais de cásraibh r'é.

"Do b' mé ariéir," ar an Ceithearnaigh, " i dtuaisceartais, " i dtuaisceartais Tairis Móir Uí Ceallaigh, agus an oirdéice riomhe rin i dtuaisceartais Riois Láigean, agus an oirdéice riomhe rin i dtuaisceartais Séamair Aiblacha, agus an oirdéice riomhe rin i dtuaisceartais Mic Eocada, ollamh r'fearán, agus an oirdéice riomhe rin i dtuaisceartais Séacain Mic an Laíla Dear-Mhúimhne, agus an oirdéice riomhe rin i dtuaisceartais Uí Conchubair Shligis, agus an oirdéice riomhe rin i dtuaisceartais Uí Ó Domhnaill, agus an oirdéice riomhe rin i nDún Monard i mbaile Riois Alban. Bim lá i n-Íle, agus lá i gCinntrípe, lá i Raéclann agus lá ari fórlaire ari Sliab Fhuaro. Duiñe beas ruapaíc riubair mé, agus i n-Oileac na Riois do riugadó mé."

Lap rin tuigeadh miar d'ublaib, agus meadair bainne neamhaimíe éinse, agus d'ic a leor-óodécam r'fioth, agus ní fior duinne cásraibh d'áitriú an domhain ari gáib an Ceithearnaigh ó rin amach.⁸¹

Fmír.

VARIANTS OF THE TALE.

The following variants are chiefly from the *Silva Gadelica* version of the tale.

S.G. denotes a quotation from the *Silva Gadelica* version.

M. denotes a quotation or variant from my own MS., written by Patrick O'Pronty in 1733.

H. denotes a quotation or variant from Dr. Hyde's MS., also written by Patrick O'Pronty in 1763.

1. The title in the *S.G.* is *Ceitíealmaic uí Óónnáill*, with the following as a sub-title—*eadctra an Ceitíealmaic éaoil-maibhais, nó Ceitíealmaic uí Óónnáill do neáin tuismithe*.

2. *Aosd tuibh mias aosdha Ruaidh mic Néill Sáileibh mic Tuirróealbhaig an Ríona (S.G.).* Thus it will be seen the Pronty MSS. place the story a generation farther back than the *Silva Gadelica* version.

3. A tuismithe mairi aon agur a chalmaine uile 'n-a óáil (*S.G.*).

4. The words or passages enclosed in square brackets are always quotations from *S.G.* and are passages which do not occur at all in *M.* or *H.*

5. Agur an trácht fa rúbaic rathas cárthach rois-meannnaic cás uile i gcoitcinn iir aon do labhair gallóglach do tuismithe uí Óónnáill agur iir eadó ro náir (*S.G.*).

6. "Órái ríán óré," ari ré, ní fhiil ari ro go mór tuisge Rioch Shéise teac iir feallair ná aon teac, qc. (*S.G.*).

7. O Ciarsagáin (*S.G.*).

8. O Chruasadháin (*S.G.*).

9. No reply given in *S.G.*

10. Do'n taoisín fíair óá is the reading of this in *M.* and *H.* every time it occurs. The reading in text is from *S.G.*

11. Agur an t-airgse ag plubairiuis i n-a bhródáib (*S.G.*).

12. A feanfhuas (*S.G.*). The MS. spelling of the form in our text varied between fean-truiinnaró and trean-ráinnais. See O'R., ruanas, a pall, plaid, a coarse mantle, a covering.

13. Agur trí gæte bogha bunloibrise cuilinn i n-a óeasrláim aise (*S.G.*).

14. "So mbeannuisce Óia óuit, a uí Óónnáill" (*S.G.*).

15. "So mbeannuis-ri Óia," ari O. (M. and H.). The reading in the text is *S.G.*

16. "Cá h-áit a maibair aonair, a Ceitíealmaic," ari O. (M. and H.) The reading in text from *S.G.*

17. Óume riopróiseas (*S.G.*).

18. "Leigró éairdai é" (M. and H.).

19. *Linn* (*S.G.*). It is curious in the *S.G.* version the *ceithearnach* refers to himself several times in the plural number.

20. *A Chonám mhaolruaileó uí rialtcheadair* (*S.G.*).

21. *A Táitós uí Chruisadáin* (*S.G.*).

22. *Tó fíonneadar ná raoite móra rím cuij agus ruij agus aothann cuiil, agus tilteasca geanma, agus cuigleannna téad-úinne tiajus* (*S.G.* note from Eg. 164, f. 148).

23. *Cuairtearbháil Bérlribub, Abhíron, agus ná a phionnratádha ruisib-úrde [sic] aig imijit ná n-iarrann agus ná n-óirto i bhfíri-íocstaí ifriunn (*S.G.*).*

24. From the beginning of paragraph 5 to this does not occur in *S.G.*

25. *Feargur Riomh mac Roisairde* (*S.G.*).

26. *Seannasach O Doirige* (*S.G.*).

27. *Bacásach Úinne Boiríche* (*S.G.*).

28. This description and appreciation of the Kerne's music is spoken by O'Donnell in *S.G.*.

29. From 29 to 29 does not occur in *S.G.*

30. *Óir ní bhad acht mair éijoíaire feánta óeanaíeadh ealaúda do údaimh mairé* (*S.G.*).

31. *Óá míle téag ó Luimneac amach* (*S.G.*).

32. *Oair plán Dé* (*S.G.*).

33. *Doir sóna in M. and H.*

34. *An éeoil éamhainn trídhe* (*S.G.*).

35. "Cá bfuilte, a gallóglacha," ari an Ceithearnach, "go éisgaidh amach mé, agus neanaird géadair-choimeado nó bhad ari riubhal uaiib" (*S.G.*).

36. *O t' éonnaic eáic iomroill uigéairi an fír do tóisbhadar uile a dtuasga go ríocimai rípmhimeadach i n-aigstó an ceithearnais le héimeannai bhríosignára ari amur a cinn. Tríoread iir ari fearg aca réim do éarla gáe buille díobh rím. Iir aonaird do cuij an ceithearnach na gallóglach aig gábáil do cúaibh tuas ari a céile iorri maircés agus gallóglach go mbadair uile i na scorair éirí. Éamic an ceithearnach gan ríliniúsaodh gan foiltearraigeadh ríiliú d'ionnrailgíodh an doimhreoiria agus aonubairt fír fíche bó agus ceatárlamha t'feariann traoir t'fágáil ó O nDómhnail do éionn a miumntíre o' aitcheoindusádó : "Agus cumil an lúib-ri," ari ré, "do éarbhaoi uacáilairis gáe fír díobh, agus éiríordáidh plán ariar." "Oo ríme an doimhreoiri aonairt cheasdaigh an ceithearnach do agur fuaíri an fíche bó agus an éitearéamha feariann ó O nDómhnail an ron a miumntíre o' aitcheoindusádó (*S.G.*).*

37. "Cánaír a utangair, a óglair," ari ré (*S.G.*).

38. His journey is described thus in *S.G.* : "O'ear Ruairí mic mhoðairin fír a hársteair Sligeasach agus go mairis Luiris an Dáisbhá agur do leitálaibh Círuacna Mairse hÁoi agur do mairg mhuslaimhe do éijoíairis ua gConaill Sábhra agur go roicé turas anoir, a Seáam mic an lairla," ari ré. It would appear that the reference to Béal Átha Seanaidh, Drobhair and Sruibh an Tobar an Sí which occurs in the text is omitted in *S.G.* through a printer's or scribe's error.

39. "Cá hamm atá oírt ?" ari mac an lairla (*S.G.*).

40. This query as to his profession is not found here in *S.G.*

41. According to *S.G.* he only slept, so τηλάτε είρησε τον Σηρέμι αρι να μάρασ.

42. Το έναλαρ of *S.G.* has been changed to ουδηπαιρ as it would not suit the O'Pronty text, Seathan having already learned not from hearsay but from the Kerne's own lips what his accomplishments were.

43. According to *S.G.* Desmond's remark on finding that the Kerne could neither read nor play music was simply “ιφ σοραπαιτί σο ποεασαιό το χεοί ιφ το λειχιόνν ουαίτ, αγυρ αρι αν ἀόθηλι ριν το μιννιορ μανν ουιτ.”

44. Ήτε, α Όια, ιφ μόρι αν κλύ ναέ λειχέανν λίνε λεαθδαιρ (*S.G.*). There are several other variants of this μανν given in *S.G.*

45. The λεαθδαιρ always comes before the κλάιρρεαδ in *S.G.*

46. His performance on the harp is thus briefly described in *S.G.*: Το ψεινή ρέ φιαιρρέολ κλοινθίνν κυρπλεανναέ σο σκυριφεάδο ασρ γαλαρι αγυρ γέρεαρλάντε αν τομάιν το χεοί μανν αγυρ ριοκόνταλτα με ροζδαιρ αν χαοινέοιλ τέροθίνν τριόε το ψεινή ρέ.

7. Το λειχ ρέ αν λεαθδαιρ μαρι το λειχφεάδο α φατοιρ (*M.* and *H.*).

8. According to *S.G.* the cnoc was none other than Cnoc Áine.

49. Όά ξαθδαιρ θέασ αγυρ Όά χοιν θέασ το βί, ηc. (*M.*).

50. *S.G.* gives Fionn Mac Cumhaill's genealogy and recounts a number of the mighty men of the Fianna that accompanied him, and then thus describes the chase: Το ρινθέαδο αν τρεις φάν γενος ρο αγυρ το κυριεαδό μιολ μυιγέ με μυλλαγίθ, αγυρ ριονναίσ αρι ρεαξιάν, αγυρ ιηνιει 1 ιηοκλαραιθ, αγυρ έιν αρ ειτιολλαιγ, αγυρ λαοις αρ η-α λυδάσι λιν, αγυρ το ξαθδαμαιρ σε έιρτεαστ με μονηάιρ να μίλεαδ, αγυρ με ρηιόμ να ριλθηαδ, αγυρ με γοταιθ να ηγαθδαιρ αγυρ με γηρέαραστ να ηγιλλαηαδ, σο ποεασαιό φιαδό βαλλαέ βάιντειργ ανηρο ριαρ μεομάιν, αγυρ το βί ιολαιρ θατά άνν. Το λειχ Φιόνν α ιαλλέοιν Όά μηριαγίθο 1. Ήμην κεολθίνν, αν έύ ξεάλ, αγυρ αν έύ έμρον, Ενάν αγυρ μας αν Τριμ ορι λειμμεαέ λιαστ ταρ (*Sliab*) λιαστρια ριαρ. ρέαρ Σεάν μας αν ιαστα έταιριρ ο έδαιοι θέαρ σο τυαρο αγυρ ή ήρασ ρέ αν κειτεαρηαέ, αγυρ ηίοιρ β'φιορ το κά ήλιτο το άιρτοιθ αν τομάιν αρ ξαθ δέ ιατιό.

51. The narrative about Mac Fochadha comes in here in *S.G.* His residence is described as being 1 Λαζάν Λαζέαν.

52. Ιφ τυιμ μυαραέ τιυθλαέ ραοβνόραέ μέ (*S.G.*).

53. “Σηέαδ ξιλαιρρεαρ ριβ αρ έβαλε,” αρ ξιόλλα Τέ.

“Το έμη εατά 1 η-αγαρο να μυιμμεαέ το έταιραιμ,” αρ Ο Κονέυθαιρ.

“Οά έροιρτεόσαδό ριβ μηρε το μαέδαιν λιθ,” αρ ξιόλλα Τέ.

“Ταρ μο έμιαταιρ,” αρ κειτεαρηαέ το μυιμητηρ ηί Κονέυθαιρ, “ηί ήέ αμάιν ναέ έροιρτεοσάμαοιρ έύ αέτ ηί ξεούθμαοιρ κεανναέ να κυμά ιφ το λειτέο το έβετ λιν.”

“Ηί λιθ-ρε το μαέδαιν,” αρ ξιόλλα Τέ, “αέτ λε ή-ο Κονέυθαιρ αγυρ το β'φέροιρη ναέ μηρε τ' Ο Κονέυθαιρ μηρε έβετ λειρ.” (*S.G.*)

54. There is no reference in *S.G.* to O'Connor's fair daughter nor of his offer of her to Giolla De in satisfaction for his broken promise.

55. This *rann* in *S.G.* runs :—

Leat-éuma ari Siolla Dé
ní cuiše do'n té do-ğní;
ír readó innrim-re do'n fílaí
ní maít an bheirteas ari.

ní mire na c nuacláid leo
Ari ceann na mbó go tcháis Uí;
An té coirgeadó an tóir,
ní bheirteas ari a ñeit san ní.

Dá mbéinnre ír tuisceadó mac bhuam
Asg sábhail siall bó ír cneadé,
Tobadé ciora an doimíam móir,
ní tuisbeann do acht a leat.

S.G. gives several other readings of this *rann* from various MSS., one of which from *Eg.* 164, f. 157b, agrees very closely with that in the text.

56. The narrative of the Kerne's visit to Táos O Ceallaigh comes in here in *S.G.*

57. The whole episode relating to the merchant contained in paragraphs 19, 20, 21 and 22 as far as "do léig an Ceithearnach ari riubhal é," is not found at all in the *S.G.* version.

58. Eocairdó, ollamh ne dán agur a cár bhríte le ní oíct reacstáinneadó tdeas as gileadó a coda rmeala agur folá go féis fíor-fhulteas, ní a b'fíroimí tát ná léigear o'fáisbháil ní, agur dá feair tdeas do laisnib agur do taisleagdáib do b'fíeadar i laisneacdaib aige ari feadó ná ní rin (*S.G.*).

59. Paragraph 23 from the beginning as far as "do léigeadó an Ceithearnach i gteasé" is not found in *S.G.*

60. This promise of his daughter to the Kerne by Mac Eochadha before his cure does not occur in *S.G.* He merely promises the Kerne to give up his doicéall and sojta and tuiocchéar which compels him to drink three drinks before anyone else has supped.

61. There is no mention in *S.G.* of mac eocairdó having so quickly broken his stipulation by drinking before the rest. Instead of this, after Mac Eochadha's wonderful race, the narrative proceeds :—

"Do minnean do léigear a mic eocairdó," ari an C., "agur má gní tú doicéall ná sojta ari ro ruar tiocfaid éisgat agur bhrífeadó an cár rin do léigearad liom, agur ní hé rin amáin acht an cár eile, agur ní léigíffid leasá na bfiann tú ari rin ruar."

"Ní óén," ari mac eocairdó, "agur tá inisean álainn agam-ra agur do-bhéalraod tuit-re í agur trí céad bó ír trí céad capall, ír trí céad caorá, ír trí céad muc léiti. Agur bérdead réim am' cliamáin maít agat."

"*maic rím*," ari catál ó Céim; "*má tá rí glan*, nó *má tá rí ghráonta bérió rí agam*" (*S.G.*). Then while the marriage feast was being prepared he mysteriously disappeared.

62. According to *S.G.* there were sixteen men "for playing on strings" in the house of the King of Leinster.

63. "*Do-úrígum mo bhímatáir*," ari an Siolla Óeasain, "*ó éuáleip réim toíann na n-óirto i n-ióctaír i pbinn ní éuala comóltar buri gceoil*," ari ré (*S.G.*).

64. An feair fia hanngatáclach do'n aor téadó (*S.G.*). The whole of this narrative relating to the King of Leinster is told in *S.G.* with a good deal of verbal and other minor differences from the reading in the text.

65. Do éos an feair téadó a cláróim i p do buail an siolla Óeasain i mullac a bhatáire, agur doar leir réim do minne óa leitícheairt a ceann. Agur i p amharclach tairis a ionad ari bain an buille óe réim i n-a ceann go neadairna óa leitíthe, agur an méir do roicéadó do'n aor téadó éiúighe do buailleadó gád aon tioibh lán a láinie faij agur ari cás aon tioibh réim do bá an buille fia (*S.G.*).

66. An neairbh-comhála fia hanngta (*S.G.*).

67. According to *S.G.* there were but three of the foster-children hanged in their attempts to hang the Kerne.

68. The *S.G.* version runs: "*A rí Láixean*," ari ré, "*do éiúighear curto doo' muinntiri éum báir ariéir, agur fuaingreaoi plán agat réim ariéir iad.*"

"*Ir maic liom rím*," ari an rí.

O'fágair an siolla Óeasain muinntiri an ríos plán agur ríus ari cláiríris agur do ríenn cuir agur riuit fiaublacha binnne ríóe go scuiringreaoi aor galair agur déarlaearlámint an doimíam i dtuiscim ríam agur ríor-comhála iuc fuaim an ceoil fírbinn fiaadhaita do ríenn ré an tan raim.

Aimairc óa dtus an ní taifir ari a luéit éiúil réim níor b'fior do cá neacáit ari siolla Óeasain uair. Agur ní comhuróe no foraoi do minne go páimic go [cill] ríse go tis Séalám uí Dhomhallaigh agur éiúgadair meadair bainne neamháir agur miar do abhair fiaodáine éiúighe, agur do éairt a leóthróitam tioibh. Agur do ghluaist ari a bhráónaire gan fior tioibh cá háilti ari gáib ré uata, agur ní éuala a bheag do rísealair ari éitearlaearlámint éaoil-mhábaigh ó ríom a leití. Thus ends the story in *S.G.* According to a note from another MS. quoted in *S.G.* the house where the Kerne made his final disappearance was the house of *Cheasamh O'Dornain* in *Sgíre*.

69. Tairis fia'n am rím Táis Ó Ceallaigh i n-donaíte lán-oimheascáil a óúm agur a óeaghsaile réim (*S.G.*).

70. Ir duine riublaír fuaingreaoi píreathóideac mé (*S.G.*).

71. Éiúighear an Ceitearlaearlámint tis rímin ari a bhoir agur atuabairt go scuiringreaoi an tríomh meadón ari le píreóeoir agur go bhrisgreaoi an óa rímin roimhealláca ann (*S.G.*).

72. "*Ag rím cleap agat a Táis uí Ceallaigh*," ari an C. "*Táir mo éuálaif, ní holc an cleap*," ari Ó Ceallaigh (*S.G.*).

73. From this until "*gur ab plán i scéadair i*" is from *S.G.*

According to *M.* and *H.* the Kerne did not cure the rash neophyte at *cleasaidheacht* until he stipulated for, and was promised, five other marks. “*Ás rím clear agat*,” ari an C.

“*Máit é go teimín*,” ari Tádós, “*agur is é locht i ní mó linne ari san ari scéitearlaic réin do thír plán.*”

“*Má thír turra cúis mairg eile tamaíra do-éseana mé plán é,*” ari an C. “*Do séall Tádós go dtiubhlaoi cúis mairg eile ó agur ari rím éas an Ceithealmaic luis amach agur do chumhíl do cláir searmanach Tádós í, agur do pháisait pleamhain plán-chréacastaí mar do b'í a riomhe é (M. and H.).*

74. From this to the end of paragraph 36 is not found in *S.G.*

75. There is no reference to a ladder in *S.G.* He simply cast up the thread into the firmament.

76. There is no mention of a *gadhar* in *S.G.*

77. Óighean álunn innéallta (*S.G.*).

78. Agur atubhairt léití an siolla agur an cù do leannanait agur an siolla do chaoimhne san marlaó ó'n scoim (*S.G.*).

79. Do thír beo feair san anmainn (*S.G.*).

80. Paragraph 40 as far as “*ari rím tuigdáil mialr do uibhlaid*” is not in *S.G.*

81. A note in *S.G.* from the MS. *Eg.* 166, f. 15, gives practically the same ending to the tale as that given in note 68, and then adds : *Ás rím thír cuairt manannán mic Lir do Éasachairn* *Oé* *Oenan* *ó'r* é *do b'is* ari *rím* *mair* *rúd* i *n-a* *feair cleasairgheacsta* *agur* i *n-a* *feair* *ealaðadóir**ea* *ct*a *agur* *ormaorðeacsta* ari *san* *uile* *ónine* *nó* *go* *otarla* *fá* *óeigreaf* *san* *imteig* *ré* *uaim* *san* *agaim* *ac* *et* *a* *éasairg* *mair* *imteig* *sdac* *ormaorðeaf* *ori* *agur* *sdac* *ealaðadóir* *dá* *raib* *ann* *raim* *agur* *mair* *rím* *ónine* *réin* *agur* *sdac* *ormeam* *dá* *otarlinig* *ó* *rom* *agur* *dá* *otiocfaid* *go* *bhrac* *agur* *rinn* *leo* i *n-a* *ónair*. ARI *n-a* *rgriostad* le *þróimriar* *Ó* *maoil* *ón* *þraráir* *an* *ormoicir* *an* *þiceamhád* *lá* *do* *mí* *óeigionnaid* *an* *þosimair* 1740.

ΔΙΠΛΩΜΑΤΑ ΗΔ Η-ΔΙΤΕΑΜΗ.

Βέαλ Άχα Σεανάρχ, Ballyshannon.

Βεάνη Βοιηέ, the Mourne Mountains.

Βεάνη Βοριανη, probably a corruption of the name that follows.
cill Čuileann, (Old) Kilcullen in Co. Kildare.

cill Σήπιε, now Kilskeery, Co. Tyrone. Mr. O'Grady suggests Killskere, Co. Meath, in the text, but in Notes and Corrections, p. 565, he says it is more likely the Cill Scire in Co. Fermanagh that is meant. However Kilskeery, though near Fermanagh, is in Co. Tyrone. There is another wonder-worker there at the present day in the person of Άν τ-Δέλαιρ ματά μας Συρόιη, Σαζαρτ βαριάρτε Čille Scíre.

Κιντήριε, the peninsula of Cantyre in the south-west of Scotland. It is seen very clearly from the Antrim coast.

Κνοκ Άμε, a celebrated hill six miles south-east of Limerick.

Κοριανη, the barony of Corran in Co. Sligo.

Κριασάνη μίλαιζε ήδοι, Rath Cruachan, two miles north of Tulsk, Co. Roscommon.

Τσεαρ-ιώνιδα, Desmond or South Munster.

Τσιριε, Derry.

Τριούδαρ, the river Drowes, anciently a boundary between Connacht and Ulster.

Τύνι μοναρό, Edinburgh.

Εαρ Ρυαρό μήις μόιηνε, the falls of Assaroe on the river Erne, between Ballyshannon and the sea.

Φιοννέαρη, the "white cairn," probably on the summit of Sliabh Fuaid, Co. Armagh. There is a high hill in Co. Monaghan, near Castleblayney, called Fionnchárn.

Ίλε, Islay. This island can also be clearly seen from North Antrim.

Λαΐσεαν, gs. of Λαΐσιν, the Province of Leinster.

Λιγμνεάδ, Limerick city.

Μαξ Λυηρς άν Ταξόδα, the plain of Moylurg, Co. Roscommon.

Μαξ μυκρνάδα, Muckno, Co. Monaghan, the name of the parish and district that includes Castleblayney. [A scribal error, due to localisation of topography. Read, as in note 38, το μίλαις μυκρνάμε. Ed.]

Μαναίνη, the Isle of Man.

Μόιη-Σηρέις, Greece the Greater.

Οιλαέ να Ρίος, now Greenan Ely, two miles from Derry city.

Ραξλάιν (so called in Irish to-day in the island itself), Rathlin Island. The popular name in English in Co. Antrim is Ragherby.

Σλιάβ ρυαίν, a mountain ridge between Newtownhamilton and Darkley in the Co. Armagh. Its highest peak is called, at the present day, Καρριαίς α' τσεαθνίς, the Hawk's Rock. This is Σλιάβ ρυαίν par excellence.

Σλιζεαδ, Sligo.

Σηάριο άν Τροιότρο, Bridge Street.

Τηάρις Λί, Tralee, Co. Kerry.

NAMES OF PERSONS.

O'Donnell.—The Pronty MS. states that it was Red Hugh, son of Niall Garbh, son of Turlough of the Wine, who held high festival in Ballyshannon when the Kerne unceremoniously intruded. But according to the *Silva Gadelica* MSS. it was to Black Hugh, son of the above-mentioned Red Hugh, that the incident happened. According to O'Grady this Black Hugh became "The O'Donnell" in 1505 on the death of his father, and "in 1522 he fought the bloody battle of Knockavoe, otherwise 'the breach of Loch Monann,' by Strabane, in which O'Neill was defeated and had 900 men killed."

O'Connor-Sligo.—O'Grady says it is not certain which O'Connor-Sligo the romancer means : Felim mac Manus mac Brian, "a charitable and humane man" (IV. M.) 1519.

John, son of the Earl of Desmond.—O'Grady says : "The contemporary *Seaan mac an Iarla* was 'John of Desmond,' son of Thomas of Drogheda, eighth earl." He had a chequered career, and in 1516 was besieged in the castle of Loch Gur, Co. Limerick, by his own kinsmen.

MacEochadha.—O'Grady says : "The Mac Eochadhas (Mac Keoghs) were hereditary chief poets of Leinster. See divers of their sixteenth century poems in the *Leabhar Branach* (Book of the O'Byrnes), H. I. 14, in Trinity College, Dublin. Who their head was at our story's period does not appear."

The King of Leinster.—O'Grady says the King of Leinster alluded to must be Art Buidhe Mac Domhnaill Riach (*circa* 1517).

Tadhg O'Ceallaigh.—O'Grady suggests the following : O'Kelly of Hy Many (Tadhg Mac Melachlin), head of the whole name (*circa* 1513); O'Kelly of the Callow (Tadhg Ruadh Mac Melachlin) head of the sept of the Ui Maine (*circa* 1519).

Sean O'Donnellan.—O'Grady says : "The O'Donnellans were hereditary bards to the O'Connors, Connacht. Two other branches of them there were both in Ulster, and all poets by profession. The Shane O'Donnellan, from whose house the Kerne is lost to view for good and all, was doubtless a contemporary of the composer."

VOCABULARY.

Δ

ἀθαῖρ, *v.*, say; used with τε :
ἀθαῖρ λεῖρ, say to him.
ἀύδαρ, *m.*, cause, material :
ἀύδαρι λέαχα, the “makings”
of a doctor, a medical stu-
dent.
αυτούδαιτ, *v.*, said; *p.t.* of
αυτείμιν, I say.
αξαιρό, *f.*, the face : ἡμι αξαιρό,
before, in front of.
άιλ, *f.*, pleasure, desire : οἱ άιλ
λιοι, I wish, I desire.
αιμηρή, *f.*, time.
άιμλ, *f.*, a swallow.
άιμιχτό, *a.*, special, particular,
certain.
άιμτο, *f.*, point of compass,
direction.
άιμιν, *v.*, I reckon.
αιτέβεοχαρό, *m.*, to revive : οἱ
η-αιτέβεοχαρό, their revival, to
revive or resuscitate them.
αιτίν, *v.*, recognise : οὐαιτίν μέ,
I recognised.
αιτίριυχαρό, *m.*, the act of re-
viling : εἴ πειν οὐαιτίριυχαρό,
himself being reviled.
αιτίτε, after; in phrase, οἱ ιαίτε.
αιτίνε, *f.*, recognition : οο β'
αιτίνε οό, he recognised ; ο'
αιτίνιχεαναί, they recognised.
αιμιαί, *a.*, like, as.
αιμιλό, *m.*, thus. Also *a.*, like,
so, the same : οἱ αιμιλό, it
is thus.
αιμιαρ, *m.*, doubt : ξαν αιμιαρ,
without doubt, undoubtedly.
αιμηρ, *m.*, attack, onset : οἱ
αιμηρ οἱ χίμη, head foremost
(= η νοιαιρ οἱ χίμη; λορσ οἱ
χίμη, etc.).
αιακαλ, *f.*, protection, deliver-
ance.

αιμιαίν, *m.*, old *dative* of αιμηρ,
a name : φεδη ξαν αιμιαίν.
αιούμην, *a.*, pleasant, happy,
gay.
αιούμητ, *m.*, pleasure, gaiety.
αιούμιονατ, *m.*, one place, a
meeting-place.
αοιρ, *m.* (properly αορ), folk,
people : αοιρ ξοντα, wounded
folk. [A dialectic usage of
Oriel.]
αη, *v.*, says.
άιρο-οιμεάταρ, *m.*, a great or
solemn assembly.
αιρδαίν, *f.*, plunder, destruction.
αιριαέτας, *a.*, dignified, powerful :
οἱ φεδη φά ιαριαέτας οο'ν αορ
τέατο, the most distinguished
of the string-folk, or the
greatest of the musicians.
αημ, *m.*, armour.
αροαίρ, *m.*, of a journey ; *g.s.* of
αροαίρ, a journey.
αρσαίτ, *f.*, *d.s.* of αρσαίτ, the
armpit.
ατ, *m.*, ease.
ατάν, *m.*, a garland, a wreath.
ατ-αιρ, *ad.*, a second time,
again.

β

βα, *f.*, cows.
βασαέ, *m.*, a lame person, a
cripple. In later times it
came to mean a beggar; be-
cause so many beggars were
cripples.
βασαίρ, *m.*, *g.s.* of βασαίρ, a
threat : ιαέτ οἱ βασαίρ ιόρι,
the party of the great threat.
βαίν, *v.*, strike : οἱ η-αη βαίν οἱ
buille, where the blow struck.
βάιν-νεαής, *a.*, white and red,
pale red, flesh-coloured.

báir, *m.*, of death ; *g.s.* of bár.
 ballac, *a.*, speckled, spotted, marked.
 bannatré, *m.* (*pl.* of banna), bail, security, pledges.
 baoſatlač, *a.*, dangerous : ιρ b. liom, I deem it dangerous.
 bárr, *m.*, the top or upper part of anything : bárr a ḫá cluair, the top of his two ears.
 bárratréačt, *f.*, excessiveness (formed thus : bárr, top ; bárruſ, to "top," excel, exceed ; bárratréačt, the act of exceeding or excelling ; and hence excessiveness, too much) : լաց ւրգ b. reiubhe ojča uile, you took the palm for bitterness from them all.
 batáire, *f.*, of the head or poll ; *g.s.* of batár : mullač a batáire, the top of his head.
 beagán, *m.*, a little, a small quantity.
 beannuſ, *v.*, blessed ; *p.t.* of beannuſim, I bless, I salute ; ڻo beannuſ ڻó, (he) saluted him.
 beannuſač, *m.*, a salutation, but *lit.* a blessing.
 béisr̄iš, *f.*, *d.s.* of béisfeac, the act of screaming, roaring : Ἀς béisr̄iš, shouting, screaming. Also written béiscač and béisr̄iš, but the ꝑ is pronounced in modern Ulster Irish, Co., Donegal.
 béimeannatré, *f.*, blows ; *d.p.* of bém, a stroke, a blow.
 béinn, *v.*, I would or should be ; 1st *sing. cond.* of atá : ṭá mbéinn-re, if I myself were.
 beič, *v.*, being, to be ; *v.n.* of atá ; აji mbeič იóib, on their being.
 beič, *v.*, would be ; a form or variant of beač ; 3rd *sing. cond.* of atá.
 brio, *m.*, of food ; *g.s.* of biač food.
 bím, *v.*, I'm usually ; 1st *sing. hab.* of atá.
 binn, *a.*, melodious, sweet-sounding.
 binn-þmialčiač, *a.*, sweet-spoken.
 bíoř, *v.*, I was ; 1st *sing. p.t.* of atá.
 blařa, *m.*, of a taste ; *g.s.* of blař.
 blařta, *a.*, delicious, excellent, fluent, glib.
 bliatónaib, *f.*, years ; *d.p.* of bliatónam, a year.
 boř, *v.*, moved, stirred ; *p.t.* of bořaim, I move ; bořfaič, *fut.* of bořaim.
 bořa, *m.*, a bow (for firing arrows).
 boř, *f.*, the palm ; *d.s.* of boř.
 bolgán, *m.*, a little pouch ; bolgán raičeado, an arrow-pouch, a quiver.
 bonn-loiřte, *a.*, having the ends or points seared or burnt.
 bonnrač, *f.*, a dart, a javelin.
 bjuon, *m.*, a drop.
 bjuáč, *m.*, in phrase, ڻo bjuáč, for ever.
 bjuéas, *f.*, a lie : bjuéas ڻo ڻéanam, to tell a lie.
 bjuerit, *f.*, a judgment.
 bjuatár, *m.* and *f.*, a word ; also *g.p.* of bjuatári.
 bjuiořinara, *a.*, powerful, vigorous, mighty ; *pl.* of bjuiořinara.
 bjuřreač, *v.*, would break ; 3rd *sing. cond.* of bjuřim, I break ; bjuřte, broken.
 bjočlaraib, *m.*, badger warrens ; *d.p.* of bjočlar.
 buař, *v.*, struck ; *p.t.* of buařim, I strike.
 bujdeacar, *m.*, thanks.
 buille, *m.*, a blow.
 bun, *m.*, the bottom or basal part of anything.
 bunnrač, *f.* (also bonnrač), a rod or twig ; b. ڻoř-čuřlim, a soft holly twig ; bunnrača, *pl.* of bunnrač.

c.

cá, *inter. pron.*, where.

cáć, all, everyone, the whole assembly or people.

cailleach, *f.*, *g.s.* of cailleac, an old woman, a hag.caitceadó, *v.*, spending, using, eating : ἀς caitceadó pleioe, eating, a feast : οἱς υἱέαι τοῦ γατσεαδό γέ, every shot that he used to fire.caitceadair, *v.*, they spent, ate, used, etc. ; 3rd *pl. indic.* of caitcim.caoi, *f.*, the act of weeping : ἀς caoi, crying.caoi, *f.*, way, manner : αἱ ἀν γαδοὶ σόιη, in the right way.caomh, *a.*, mild, refined, delicate,caomhfealga, *f.*, *g.s.* of caomh- fealg, skilled or refined hunting (of game).caomh-binn, *a.*, gently or delicately sweet (of sound).caomh-čeol, *m.*, refined or delicate music.caomhcadó, *m.*, the act of crying : βί γέ ἀς caomhcadó αἱ κλαύσει γο μόρ, he was weeping bitterly for his ear.caomh-téadair, *a.*, gentle-stringed.caol, *a.*, slender, thin, lanky.caomhnaid (caomhnaid), *m.*, the act of protecting.carmhaid, *m.*, a gum.cead, *m.*, leave, farewell : ατάιμ φέιν ἀς γλασαδό μο χεαρ αδατ,

I am taking farewell of thee.

čeana, in *phrase* αἱ čeana, in like manner, likewise, in general. Also in *phrase* αct čeana, but however, but still, etc.ceangal, *m.*, the act of tying, binding, harnessing, etc., αἱ n-α γσεangal i n-αρι m-γ- n-éirceadó, they being harnessed in armour and mail.ceannac, *m.*, a reward, a gift : n-γeoθmaoir ceannac nō cumna

ιρ νο λείπει το δειχ λιμ, we should get neither gift nor reward were your like with us.

ceatclainia, *f.*, a quarter of land ; ceirtle, *f.*, a ball of yarn or thread ; modern *dim. form* ceirtlin : ceirtle γίοσα, a ball of silk thread.ceithearnac, *m.*, a kerne or light-armed foot-soldier ; ceit- eamhais, *v.s.* and *g.s.* of ceithearnac.ceoil-binn, *a.*, a *pl. form* of ceoil-binn, harmonious, sweetly musical.ciandai, in *phrase* ο ςιαναι, a little while ago.cineal, *m.*, kind, sort, type.ciochtáct, *ad.*, however, be that as it may.cionnur, *ad.*, how.ciora, *m.*, *g.s.* of cior, a rent, a tax.claiðeain, *m.*, a sword ; claiðim, *g.s.* of claiðeain.cláirreac, *f.*, a harp ; cláirris, *d.s.* of cláirreac.cláj, *m.*, a level surface : cláj α θεάριαι, the flat part of his palm.clearf, *m.*, a trick ; clearf, *n.p.* of clearf. In par. 5 it means tricks of music, musical devices.clearfároe, *m.*, a juggler, a sleight-of-hand actor : mála clearfároe, a juggler's bag.cléibín, *m.*, a small basket ; *g.s. id.*cliadham, *m.*, a marriage relation, a son-in-law or father-in-law. In note 61 it has the latter meaning.clipre, *a.*, expert, active.cliú, *f.*, fame, renown : cliú φιαδάιγ, fame for deer-chasing.

clof, act of hearing : αἱ clof nα μβριατάρι, after hearing these words.

cluaf, *f.*, the ear ; cluair, *d.s.*

and dual form of cluair : bárrí a órá cluair, the tips of his two ears.

cluair-óeas, *a.*, ear-red, having red ears.

cluice, *m.*, a game.

cnuic, *m.*, *g.s.* of cnoc, a hill; cnocailb, *d.p.* of cnoc, but used in par. 5 as a *g.p.*

coolaó, *m.*, sleep ; coolata, *g.s.* of coolaó.

coolaír, *v.*, I slept ; 1st sing. *pt.* of coolaím, I sleep ; coolaos, they slept ; 3rd pl. *p.t.* of coolaím.

coll, *m.*, *g.s.* of coll, hazel.

coiméad, *v.*, act of guarding ; coiméad, *imper.* of coiméadair, guard, care, watch.

coiméinn, *f.*, act of competing in a race.

coiméion, *m.*, an equal number.

comme, in *phrase*, i scionne, for ; oo cuimheadó tuiñe i scionne Siolla Óé, a person was sent for Giolla De.

comgeobha, *v.*, I shall or will keep ; 1st sing. *fut.* of consúisim, I keep.

cóir, *a.*, just, fair, true.

comgsfeadó, *v.*, would stop or hinder ; 3rd sing. *cond.* of comgsim, I stop, hinder, check, intercept.

colann, *f.*, *d.s.* of colann, the body of a person ; colla or colna, *g.s.* of colann.

comall, *v.*, fulfilled ; *p.t.* of comallaim, I fulfil.

cómchoitceann, *a.*, universal ; preceded by so it is an adverb : so c., universally. The plural form so cómchoitceanna occurs in par. 5.

cómchruinn, *a.*, equally round, perfectly round or globular.

cómhsiorie, *m.*, the nearest person, the one who stands next to you.

comuirde, *f.*, dwelling, rest.

cóm-olcar, *m.*, equal badness,

a thing equally bad : comolcar buri scéoil, music as bad as yours.

comhrac, *m.*, a meeting, a junction : i scomhrac a cinn 'r a colna, at the place where his head and body met, viz., his neck.

comhrád, *m.*, chat, conversation.

con, *f.*, *g.s.* of cú, a hound ; conaib, *d.p.* of cú.

consúal, *f.*, the act of keeping.

consúis, *v.*, kept ; *p.t.* of consúisim, I keep, retain.

connaitic, *v.*, saw ; *p.t.* of tém I see ; connacáraí, they saw ; 3rd pl. *p.t.* of tém.

contáidair, *f.*, danger, risk, doubt : san c., without doubt, surely, certainly.

contaraptha, *ad.*, contrary to.

cop, *m.*, a move, a turn.

cop, in *phrase*, ari cop 'ra' bit (= ari cop if ari bit), at all, at all.

córsúadó, *m.*, a fixing, a fitting : ní raib sórsúadó ionlán ari aon raiśio, there was not a single arrow completely fitted or finished off.

corair, *f.*, a trampling, what is trampled down : go raibhaoir uile i n-a scorair éiró, till they were all in a gory mass.

corc, *m.*, act of stopping, checking, hindering.

creada, *f.*, spoils, preys ; *n.p.* of cread, a spoil, a prey.

creadaorai, *v.*, they plundered ; 3rd pl. of creadaim, I rob, plunder, despoil.

creadctnusádó, *m.*, act of wounding.

cread, what (interrogative).

creim, *f.*, the act of gnawing.

crioblis, *f.*, gore, death-agony : i scroiblis báir, in the agony of death. Also written crióilise.

crocadó, *m.*, was hanged ; 3rd sing. *per. pass.* of crocadim, I hang.

croicé, *f.*, *g.s.* of croc, a gallows, a gibbet.

croón, *a.*, swarthy, dark-coloured. crounn, collected, assembled : =

(in sense) crouinnischté in par. 15.

croit, *m.*, shape, appearance.

crua, *v.*, heard ; 3rd sing. *p.t.* of cluimim, I hear.

cubair, *f.*, word of honour, conscience : οἱ μο ἐυβαιρ, 'pon my conscience or honour.

cubhieann, *m.*, partnership, association, company.

curo, *f.*, a share, a portion.

curoeácta, *f.*, company : ፩ Scuio-eácta ὄνιμ τιαιτ, in the company of a good man.

cúiseadó, *f.*, a fifth, a province.

cúilm, *m.*, *g.s.* of cuileann, holly.

cumil, *v.*, rub ; *imp.* of cuimlim, I rub.

cuminnischté, *v.*, remembered ; *p.t.* of cuminnischtim, I remember.

cui, *v.*, put ; *imp.* of cuijim, I put : cuij iomao δο ταιτ ανοιτ, put plenty (of clothes) on you now.

cuij, *v.*, did put ; 3rd sing. *p.t.* of cuijim ; cuijeadó, was put ; *per. pass.* of cuijim ; 3rd sing *impft.* δο ἐυιηεαδό. In par. 5 it means was invented, founded or established : ιρ ιατ δο ἐυιηεαδό να cleara cóimcoitcæanna, it was they who established the universal tricks.

cuijir, you perspire ; 2nd sing. *pres.* of cuijim, I perspire.

cuij, *m.*, tunes, reels ; *n.p.* of coj, a tune, a reel.

cuirleann, *f.*, veins, pulses : *n.p.* of cuijle, a vein, a pulse : cuijleann bimne, pulses of melody.

cuirleannac, *a.*, having veins or pulses (of music).

cúl, *m.*, the back of anything : cúl na tuaisce, the back (or cutting part) of the hatchet.

cularó, *m.* and *f.*, a suit, a dress.

cum, *v.*, to make or form : ιρ mil : ፩ scum crocāire ealaða τιαιτ ἀς τιαινε διάππα, a good art possessed by an ugly person is honey in a hangman's stomach.

cum, *prep.*, to, towards, followed by genitive : ፩ cum sola, to weeping ; ፩ cum coalta, to sleep ; often preceded by to.

cumató, perhaps for cumaoīn, fellowship : éirig : ፩ scumató ፩ ፩ scuibhreann ní Óomnaill.

cuma, *a.*, indifferent, equal ; in phrase ιρ cuma liom.

cumá, *m.*, a reward, a gift.

cumat, *m.*, power, strength.

cuj, *m.*, act of putting, etc. ; *v.n.* of cuijim, I put.

cujaió, *m.*, knights, warriors ; *n.p.* of cuijádó, a knight.

cujádó, *m.*, knights ; a variant of cuijaió.

O.

Óala, *prep.*, concerning, regarding (followed by genitive). óán, *m.*, a poem : ollam ne óán, a professor of poetry.

óán, *m.*, lot, fate, destiny ; in phrase ፩ ηοán οό, fated for him. ; cá θριοτ ηοίνη ηατ τό ηατά ፩ ηοán αη λέισεα, how do we know that it is not he who is fated to cure us.

οαι, in phrase : οαι leo réim, it seemed to them, they themselves thought.

οαι, *prep.*, by, in oaths or asseverations.

οαιδ, *a.*, second.

οεасайр, *v.*, dependent form of ηαιτó, went.

οеасайр, *a.*, difficult, hard, troublesome : οη γιοιλα οеасайр, the hardy gilly.

τεα᷑-βαile, *m.*, a good home :
α τεα᷑-βαile féin, his own
good home.

τέαn, *v.*, will do ; 1st sing. fut.
dep. form of το-ním, I do.

τέαna, *v.*, an older literary form
of τέαn ; imp. 2nd sing. of
το-ním. In South Ulster
it is now more usually τέαna,
τιονa.

τέαnaám, *m.*, act of doing,
making, etc. ; v.n. of το-ním.

τέάnta, *m.*, g.s. of τέαnaám :
ρεαṛ α τέάnta, the performer
(lit. the man of its doing).

τέάntá-ṛa, *v.*, an Ulster form
of τέάnṛá, you would do ;
2nd sing. cond. of το-ním.

τεα᷑-čoimhálta, *m.*, real foster-
child.

τεα᷑ma, *v.*, dep. form of μunne,
did, made ; 3rd sing. p.t. of
το-ním.

τεα᷑maσaṛ, *v.*, dep. form of
μunneσaṛ, they did or made ;
3rd pl. p.t. of το-ním.

τεάntaμunne, *f.*, g.s. of τεα᷑ma,
the palm of the hand.

τeipriσeσaṛ, *v.*, they hastened ;
3rd pl. p.t. of τeipriσim, I
make haste, I hurry.

τeisioṇnař, *a.*, last, latest ; d.s.
form of τeisioṇnač.

τeiniim, *a.*, sure, certain : so
τ., surely, certainly.

τeim-ineanmač, *a.*, exceedingly
quick or courageous.

τeipeađ, *m.*, the end ; in phrase,
αṛ τeipeađ, at last.

τeoć, *f.*, a drink : τeoća, pl.
of τeoć.

τiañ, *a.*, vehement, vigorous.

τ'iaři, *v.*, see iari.

τiře, *f.*, g.s. of τeoć, a drink ;
τiř, d.s. of τeoć.

τiňneař, *m.*, a dinner. The cor-
rect Irish word for "dinner,"

meađón lae, occurs in par.

12 in the excerpt from S.G.

Also p. 100 in par. 7.

τiořař, *f.*, vengeance, revenge,
i τiořař a cléiřin, in revenge
for her basket.

τiořam, *m.*, an exchange, some-
thing given by way of redress
or satisfaction.

τiořam, *a.*, idle, vain : iř
τiořam τo ṣouř, vain is
your journey or expedition.

τiořraře, see iornraře.

τiřeač, *a.*, straight ; in phrase
ςača nōřeač (sometimes ςač
nōřeač), perfectly straight.

τiř, *f.*, two persons : τiř iř
řiće=22 persons.

τo-ňeālja, } *v.*, I will give ;
τo-ňeālja, } 1st sing. fut. of
τo-ňeālum, I give.

τo-ňeāljař, *v.*, rel. form of τo-
ňeālja.

τo-ňeip, *v.*, gives, give ; 3rd
sing. pres. cf τo-ňeipum.

τočtúřib, *m.*, doctors ; d.p. of
τočtúři, a doctor.

τo-žeabla, *v.*, analytic form of
τo-žeobla, I will get ; fut.
of τo-žeibim, I get.

τo-žeān, } *v.*, I will do ; 1st
τo-žeānja, } sing. fut. of τo-
ním, I do or make.

τo-žeāna, *v.*, analytic form of
τo-žeānja, I'll do.

τo-žeānjař, *v.*, I would do ;
1st sing. cond. of τo-ním.

τoičeall, *m.*, inhospitality,
churlishness.

τoiřreóři, *m.*, a porter, a door-
keeper.

τoiřřib, *m.*, doors ; d.p. of
τoiřar, a door.

τořmam, *m.*, g.s. of τořman, the
world.

τona, *a.*, unfortunate.

τonař, *m.*, misfortune.

τořča, *a.*, dark.

τořtoán, *m.*, a humming noise.
(O'Curry mentions some kind
of reed musical instrument
called a τořtoán.)

τo-ní, *v.*, do, does ; 3rd sing.
pres. of τo-ním, I do.

τηλαιρύεανόι, *m.*, an enchanter.
τηλαιρύεατα, *f.*, *g.s.* of τηλαιρύ-
εατ, enchantment, magic,
witchcraft.

τηλέμηρο, *m.*, a ladder.

τηλονγ, *f.*, a crowd, a party, a
company: τηλυμῆσε, *g.s.* of
τηλονγ.

τηλυμ, *m.*, the back; in the
phrase το ὄλυμνη τηλυμ τεο,
on account of this drink.

τηλυμῆσε, *f.*, see τηλονγ.

τουβα, *a.*, *pl.* form of τουβ, black.

τουβ-νέαλλας, *a.*, black-clouded.

τύνη, *m.*, both *g.s.* of τύνη,
τύμα, a fort, a fortified
house, a mansion.

e.

έασο, *pr.*, the impersonal pro-
noun "it" (=a clause, thing);
used only with *τι*.

έασθαίς, *m.*, *g.s.* of έασθας, clothes,
clothing.

εαλαθά, *f.*, science, art, trade;
εαλαθαν, *g.s.* of εαλαθά; εα-
λαθαν, *d.s.* of εαλαθά.

εαλαθαθύησοιη, *m.*, one skilled in
learning, a scientist.

εαλαθαθύησατα, *f.*, *g.s.* of εαλ-
αθαθύησατ, art, science, skill.

εαρλάιντε, *f.*, ill-health.

έισεαθ, *m.*, clothes, apparel,
armour.

έισιν, *indef. pron.*, "some."
έμ, *m.*, birds; *n.p.* of έαν, a
bird.

έιμισ, *v.*, rise; *imp.* of έιμισήμ,
I rise; τοέιμισ, rose; *p.t.* of
έιμισήμ, I rise; έιμεόσαιο, will
rise.; *3rd sing. fut.* of
έιμισήμ.

ειτιούλαισ, *dat.* of ειτιούλας, *f.*,
the act of flying: απ ειτιούλ-
αισ, on wing.

f.

φά, *v.*, was; an old form of
βα, *p.t.* of *τι*.

φασαρό, *v.*, a form of φασα, the
dep. form of φαναίς, he saw;
φασαρό is still common in
Donegal.

φασαρ, *v.*, the *dep.* form of
φανασαρ, I saw; *1st sing.*
p.t. of τέιμ, I see.

φάσο, *f.*, length: ι θράσο, in
length.

φάσαισ, *v.*, a literary form of
φάσ, the *p.t.* of φάσαιμ, I
leave.

φάσαιμ, *v.*, I should get; *1st*
sing. cond. of φάσαιμ, I get;
οά θράσαιμ φέιμ, should I get.

φαίσιμ, *v.*, let me see; *1st sing.,*
imp. of τέιμ, I see.

φαιη, *prep. pron.*=απι, on him.

φαιέσε, *f.*, a lawn.

φαιτεάς, *a.*, fearful, timid.

φέας, *v.*, see, also try; *2nd*
sing.. imp. of φέασαιμ, I see,
I try.

φέασαιμ, *f.*, a look, a glance.

φεάςτ, *f.*, a turn, a time.

φεασταίς, *f.*, the act of
whistling; *d.s.* of φεαστας,
whistling.

φεαμαν, *m.*, land: σεατζιανα
τοφεαμαν τραοι, a quarter of
free land.

φεατρα, *ad.*, henceforth.

φειόμ, *f.*, use: οι θρυιλ φειόμ
οά ςυρι ι θράσο, there's no use
making it long.

φέις, *a.*, brisk, quick: ας τιλεσό
α ςυρια ροια ξο φέις, shedding
his blood briskly.

φέινε, *f.*, *g.s.* of φιανν, the
Fianna or Fenian army.

φειριβε, *f.*, *g.s.* of φειριβ, a deer.

φιαδαισ, *m.*, obligations, *d.p.* of
φιας, a debt, an obligation:
το ςυρι Τιαρμιο τοφιαδαισ
τεος φιονα το ζλεδαιτ οά
ιοννραισε, Dermot ordered (or
obliged) them to bring him a
drink of wine.

φιαδό, *m.*, a deer.

φιαδαισ, *m.*, *g.s.* of φιαδας, the
act of hunting, deer-chasing.

பிாðামே, *a.*, wild ; a *pl.* form of பிாðாம், wild.

பிாந்தாரே, *f.*, presence : ஏற அ நிராந்தாரே, out of their presence or sight.

பிாற்றுங், *v.*, inquire, ask ; *imp.* of பிாற்றுங்கி, I ask ; ஓ'பிாற்றுங், asked ; *p.t.* of பிாற்றுங்கி.

பிான், *m.*, a member of the Fianna, a Fenian ; *g.p.* *id.* : லெக்டா நா நிரான், the physicians of the Fianna.

பில், *v.*, return : ஓ'பில், returned ; *p.t.* of பில்கி, I return : சுற பில் என தோற உட்சா, till the pursuit returned from them.

பிலைற், *v.*, *hist. pres.* of பில்கி, I return.

பிலைநாற், *v.*, ஓ'பிலைநாற், they returned ; *3rd pl. pt. indic.* of பில்கி.

பிலைத், *m.*, act of returning ; *v.n.* of பில்கி.

பிமைசார், *m.*, inheritance.

பிஓ்தார், *a.*, wrathful, fierce.

பினா, *m.*, *g.s.* of பின், wine.

பின்-ஃஸ்தும்தா, *a.*, truly or exceedingly learned.

பின்மாமாமெ, *f.*, *g.s.* of பின்மாமாமெ, the firmament.

க்லீன் is a better word and is yet in use in Ulster Irish.

பின்-புல்தெஷ், *a.*, truly bloody, very bloody.

பிர, *m.*, *n.p.* (*also g.s.*) of பொற், a man : பிரி ஷாந்தா, wounded men.

பிர-புனிமெஷ், *a.*, truly venomous, very fierce and vindictive.

பிர, *m.*, knowledge : நின் ஏ'பிர ஓ, he did not know.

பிரிசின், *m.*, *d.p.* of பிரிச், a physician.

பிளைத், *f.*, a feast, a banquet.

பிளோ, *f.*, *g.s.* of பிளைத்.

போஷா, *m.*, a sound, a noise.

போஷைங்காத், *m.*, wounding, the act of wounding.

போஷுமேல்லாஷ், *a.*, external, outer, on the border.

பூலூர்-ஶ்ளாஷ், *a.*, clearly, plain, with good distinct enunciation.

பூலுடிம்மெஷ், *a.*, very swift, nimble, lithe.

பூலுடை, *f.*, a watch, a guard.

பின்சார்ம் நா ப்., Fionncharn of the watching, *i.e.*, where guards or sentinels used to be posted [to watch the road to Eamhain ?].

பூர், *m.*, rest, repose.

பூராத், *m.*, a rest, respite, delay.

பிலார்சேல், *m.*, a music-shower.

பிலைத்தாலாத், *v.*, was served ; *pr. poss.* of பிலைத்தாலை, I serve, I attend.

பிலா, *prep.*, through ; பிலா அ சீலே, promiscuously.

பிலைத்திரெந், *m.*, a delay, a tarrying (?). Not in Ir. Text's Soc. Dictionary. See par. 13.

பிலைத்தால், *v.*, was carved, was served with ; *pr. pass.* of பிலைத்தாலை, I carve, I serve (food).

பிலைத்தினா, *f.*, *g.s.* of பிலைத்தால், carving, attendance ; என பெரி பிலைத்தினா, the waiter.

பில்சின், *f.*, *d.p.* of பில்ச், a waste, a wild.

பிலிப், *prep.=leip*, with him.

பில்ஸெந், *v.*, I will leave ; *1st sing. fut.* of பாசாம், I leave.

பிலிங்சாத், *m.*, a bleeding, a wounding.

பிலைத், *m.*, delay, pause.

பிலா, *a.*, *comp.* and *supr.* of பிலிப், easy, facile.

பில்தி, *v.*, *dep. form* of அத்தாவீ, ye are : கா நில்தி ? where are ye ?

S

சாந்த, *v.*, I took, came, etc. ; *1st sing. p.t.* of சாந்தம், I take, betake, come ; காரி சாந்திர் சூசான் அந்தோ ? whence came you to us here ?

Σάθ, v., betook, went : p.t. of Σάθαιμ : ἀς μύνασθαι τοιούσεασθαι, explaining the way the deer went.

Σάθασθαι, v., was taken ; pr. poss. of Σάθαιμ : συρπει Σάθασθαι, so that the kerne was taken by them.

Σάθασθαι, f., v.n. of Σάθαιμ in its various meanings : ἀς Σάθασθαι απέτησθαι, smiting each other.

Σάθαρι, m., a beagle.

Σάτεται, spears, darts, javelins ; n.p. of Σάτη.

Σάταρι, m., g.s. of Σάταρ, a disease : δοιρή Σόντα αγαρώνταρι, wounded and diseased folk.

Σάλλογιαστή, m., a "gallowglass" or heavy-armed soldier. Milford, Co. Donegal, is known in Irish as Βάile να ηΣάλλογιαστή.

Σάρη, m., vicinity : ι ηΣάρη τό, near to.

Σέαθδαο, v., an abbreviation of θω-ξεαθδαο, I will get ; 1st sing. fut. of θω-ξειθδιμ ; φρέσω αν λυσθέτησθαι ξεαθδαο υατη-τη ? what is the price of healing I shall get from you ?

Σέαλλαιρ, v., you promised ; 2nd sing. p.t. of Σέαλλαιμ, I promise.

Σέαριάν, m., act of complaining.

Σέαρι-χοιμέαο, m., a sharp watch or guard.

Σέαρι-εαρλάμτε, f., acute illness.

Σέαρι-γύλεαστή, a., sharp-eyed, watching keenly.

Σέαρη, v., cut ; p.t. of Σέαρηαιμ, I cut.

Σέαρηψίασθαι, m., a hare.

Σιαλ, m., a hostage, a pledge, a captive ; g.p. id. : ἀς Σάθασθαι Σιαλ, taking hostages.

Σιόλια, m., a servant, "gillie," or attendant.

Σιόλλανηριασθαι, f., body of youths or young warriors ; in g.pl. in

ἀς Σημέαραστη να ηΣιόλλανηριασθαι, inciting the youthful warriors.

Σιλακ, v., took ; p.t. of Σιλασθαι, I take.

Σιλαν, a., clean, clear, pure ; used here in reference to the complexion ; ιηγέαν Σιλαν, a clear-complexioned daughter.

Σιλαιρεαρ, v., moves, proceeds ; hist. pres. of Σιλαιριμ, I proceed, travel.

Σινίομ, f., a deed, an act.

Σινοτηρίσε, m. = Σινό, business. Spelled in modern Irish Σιναϊτε-εασθ.

Σινιμρό, v., let ye call ; 2nd pl. imp. of Σινιμ, I call.

Σιλα, m., g.s. of Σιλ or Σολ, weeping.

Σόντα, m., g.s. of Σονασθαι, wounded.

Σοιτασθ, m., stinginess : θοιχεαλλή νά Σοιτασθ, inhospitality or stinginess.

Σοιταστή, m., a form of Σοιτυσθασθ, a hurting, a wounding.

Σημάνη, a., ugly.

Σηρειμ, m., a bite, a bit.

Σημέαραστη, f., exciting, urging on, driving : νά βι ἀς Σημέαραστη τοιούσασθαι ι ματαριό ι μο έντο ούλης, don't be setting your dog at my hens (Nelly Hanlon).

Σιλ, m., act of weeping.

Σιτ, m., voice.

η.

Ηυρα=ρυρα, which see.

Ηατάν, m., a hood.

ι.

Ιαλλόμ, f., leash-hounds, hounds kept on the leash until the game is started ; pl. of ιαλλέα.

Ιαρη, prep., after.

Ιαρηματό, m., act of asking, a request, an invitation.

téigró, *v.*, 2nd pl. *imp.* of téigim.
 téigeadó, *v.*, 3rd sing. *imp.* of téigim.
 téigéad. *v.*, will let ; *fut.* of téigim.
 téigim, *v.*, I read.
 téigecóra, *v.*, will cure or heal ;
 fut. of téigearaim, I cure.
 téigecóra-nra, *v.*, I will cure ;
 fut. 1st sing. of téigearaim.
 téigir, *m.*, *g.s.* of téigear, a
 cure : lúac téigir, a fee for
 curing.
 leit, in *phrase* ó fom a leit,
 from that time to this.
 leit-éann, *m.*, the side face or
 side of the head.
 leitri, *f.*, the likes : vo leitri,
 one such as you.
 leit-imolláca, *a.*, bordering,
 bounding ; *pl.* of leit-
 imolláca.
 leóri-óráccam, *f.*, a full sufficiency.
 lí, *f.*, complexion ; go lí, having
 complexion.
 lúas, *m.*, a doctor, a physician.
 loct, *m.*, a fault.
 lúac, *m.*, price, payment, fee.
 lúasán, *f.*, movement, stirring,
 motion.
 lúasáe, *a.*, *comp.* and *super.* of
 lúas, quick, smart, swift.
 lúar, *m.*, swiftness : vo énáro
 ré mar lúar ámle nō feirbe
 i dtímeall na gcealaí, he
 encompassed the spoils with
 the swiftness of a swallow or
 a deer.
 lúair, *m.*, *g.s.* of lúar, swiftness.
 lúct, *m.*, people, fold, a party :
 lúct an Úagair móir, the party
 of the great threat.
 lúib, *f.*, an herb.

m.

macánta, *a.*, decent, honest,
 well-conducted.
 mai, *f.*, a good thing, a benefit.
 maičib, *m.*, princes, nobles ; *d.p.*
 of maič, a noble.

maoróeán, *m.*, act of boasting,
 a boast.
 maorín, *m.*, a little hill-brow.
 maola, *a.*, bald, hornless ; a *pl.*
 form of maol.
 mařbaó, *m.*, the act of killing,
 murdering, slaughtering.
 mařcač, *m.*, a rider, a horseman.
 mařg, *m.*, a silver coin worth
 13s. 4d.
 mařlaó, *m.*, an insult, abuse.
 matál, *m.*, a cloak, a mantle.
 meádaí, *f.*, memory.
 meád, *m.*, amount, quantity.
 meádúai, *m.*, a wooden drinking
 vessel anciently very common
 in Ireland.
 meádon lás, *m.*, dinner ; *lit.* the
 mid-day (meal), with "meal"
 understood. It is a pity this
 native term for dinner—as
 well as the Ulster word ceal-
 longaó for "breakfast," and
 the Munster word réipe for
 supper—would not be used
 by modern Irish writers instead
 of the ugly Bearlacisms
 briocraíta, cinnéadai and
 ruiréadai, the use of which
 suggests that we never ate
 regular meals nor had names
 for them until we learned
 English.
 meall, *m.*, a lump, a heap : meall
 comchéim, a perfectly round
 lump or ball.
 mearfáim, *v.*, I think.
 mearfá, *a.*, *comp.* and *super.* of
 olc, bad.
 mián, *f.*, wish, desire.
 miar, *f.*, a dish.
 míle, *m.*, a mile ; also 1,000.
 míol, *m.*, a beast, an animal :
 an míol monsguað ríur a
 rárótealí an seadhrífaid, the
 yellow-maned animal that is
 called the hare.
 míol muisce, *m.*, a hare.
 mío-čáraiò, *a.*, luckless, un-
 fcrtunate.

μῆτε, *f.*, madness, fury : γνίον
μῆτε, a furious or mad act.
μήτε (= μετρα τε), the worse
for a thing : β'έρισην πάλ
μήτε ο' ὁ Σονέυδαι τῷτε
θεῖτ λειψ, perhaps O'Connor
would be none the worse of
having me with him.

μηνά, *f.*, *g.s.* and *n.p.* of θεαν,
a woman.

μολ, *v.*, praised ; *p.t.* of μολαῖμ,
I praise.

μολτα, *m.*, of praise ; *g.s.* of
μολαῦ, praise.

μονγάνη, *f.*, a roaring, a noise
like that of the sea.

μονγριαδό, *a.*, red-maned.

μόριάν, *m.*, much, plenty, a great
deal.

μόρι ιότα, *f.*, great is the devouring
thirst ; see ιότα.

μυστήνεας, *m.*, a Munsterman ;
g.p. id.

μυμντίμη, *f.*, *g.s.* of μυμντεαν,
folk, friends, one's own
people.

μυλλαΐσιβ, *m.*, summits, hill
and mountain tops ; *d.p.* of
μυλλαῖ.

μυνα, *conj.*, unless, if not,
except.

μύναῦ, *m.*, explaining,
teaching.

n.

πάτούιη, *f.*, nature.

παοιόθεαναιβ, *m.*, babies ; *d.p.*
of παοιόθεαν, an infant, a
baby.

παονθαρ, *m.*, nine persons.

πεαθήκυμαοι, *f.*, ill-recompense.
πεαρα, nearest, next ; *comp.* and
super, of πεαρ, or ποεαρ,
near.

πεοć, *m.*, a person, an individual.
ní, *m.*, a thing.

πιαίν-ξταν, *v.*, to wash or make
beautifully clean.

νό = νά, má, than.

ποέτυιστε, *v.*, bare, uncovered.

πυα, *m.*, newness, freshness : πυα
γαέ βιό αγαρ γεαν γαέ τισε,
the freshest of every (kind of)
food, and the oldest of every
(kind of) drink.

o.

Οόρα, *a.*, *p.l.* of οόραι, dun, pale
brown : τηί πα μαλα οόρα
na cailliége, the three hornless
dun-coloured cows of the
hag.

όζάνας, *m.*, a youth, a stripling.

όζλας, *m.*, a servant, a youth.

οιρέιι, *f.*, readiness, arrangement :
τέλανα ζυρα οιρέιι
τομ-τα ριμ αν ζεανναροε,
let you make arrangements
for me with the merchant.

οιρ, *prep.*, for.

οιρριοεαδό, *m.*, music, entertainment.

οισχεαέτα, *f.*, *g.s.* of οισχεαέτ,
inheritance, patrimony.

όλαιμ, *v.*, I drink.

όλφαῦ, *v.*, would drink ; 3rd
cond. of ολαιμ.

ολλαῖ, *m.*, a professor of any
science : ολλαῖ πε τάν, a
professor of poetry.

ό'ρ=ό ιρ, since it is.

ορ ειον, over, above in number :
αγαρ ορ ειον φιέεαν γαλλόζλας,
and over twenty galloglasses.

οταρ, *m.*, an invalid, a sick
person.

p.

παιοιη, *f.*, a prayer ; *lit.* the
Paternoster.

πλυβαηναιξ, *f.*, the act of
padding in water, or moving
the waters so as to make a
gurgling sound.

ποντα, *m.*, pounds ; *n.p.* of
ποντ or πυντ, a pound.

πριονηραίε, *m.*, princes ; *n.p.*
of πριονηρα, a prince.

ρποινη, *f.*, a meal, a dinner.
In modern use it means a sumptuous meal or dinner. an overdose.

ρυμβλρε, *a.*, public, common.

ρυμιτ, *m.*, tunes ; *n.p.* of ρομιτ, a tune.

R.

ραέα, *v.*, will go ; 3rd sing. fut. of τέροιμ, I go.

ράόδα, *m.*, a saying, the act of saying.

ραε, *prep.=le*, with.

ράιρτεαι, *v.*, is said, is called ; pres. pass. of ράόδαιμ, I say.

ραηη, *m.*, a verse, a stanza.

ραинн, *m.*, verses ; *n.p.* of ραηη.

ραέа, *m.*, *n.p.* of ραé, fortune, luck : ειηι βαηиаиое асур ειηι ρаéа ои.

ρе, *prep.=le*, with.

ρе, in phrase Σαé ρе ρеаé, every other turn, alternately.

ρеаимар, *a.*, fat, thick : βαине ρеаимар, "thick milk," that is milk that has thickened and soured before churning.

ρеаéа, *m.*, *g.s.* of ρиé, a running : ρо ςаиибе ρеаéа, with advantage of running.

ρиá, *prep.*, before.

ρиабдá, *a.*, grey, brindled, striped.

ρиин, *f.*, intensity, climax, point ; ρиин լաиir, intensity of speed.

ρииир, *v.*, thou didst ; 2nd sing. p.t. of ρо-нім, I do.

ρиr, *prep.*, with=ρе+r.

ρиé, *m.*, running, the act of running.

ρиéа, *f.*, choice, wish, selection.

ρиéеадó, 3rd sing. impft. of ρиéим, I reach.

ρиéим, *prep.*, before.

ρиé, *v.*, bore, brought forth, uttered ; p.t. of беиим, I bear ; ρиé таиé ап ъиieиé ρо ρиé ап ρи, was it not a good judgment the king uttered ?

ρиéадó, *v.*, was born or borne ; pr. pass. of ρо-беиим, I bear or carry.

S.

ρaiгeаt, *f.*, an arrow.

ρaiгoe, *f.*, of an arrow ; g.s. of ρaiгeаt. Also arrows ; n.p. of ρaiгeаt.

ρaiгio, *f.* d.s. of ρaiгeаt.

ρaoиnópáč, *a.*, infatuated, foolish, ill-mannered. Foolish appears to be the meaning in the quotation.

ρaoиgáltá, *a.*, worldly, earthly, mortal : ρoиne ρaoиgáltá, a real person of flesh and blood.

ρaoиteap, *v.*, I thought ; 1st sing. p.t. of ρaoиim, I think.

ρaoиlmнne, *v.* (also ρaoиlmrone), we think, 1st pl. p.t. of ρaoиim.

ρaoиte, *m.*, sages, learned folk ; n.p. of ρaoи, a wise man, a sage.

ρáиuиé, *v.*, vanquished, exhausted ; 3rd sing. pft. of ρáиuиéim, I exhaust, I vanquish.

ρáéаé, *a.* (also ρáиteаé). satisfied, satiated.

ρеаé, in phrase, ρа ρеаé, individually, one by one.

ρеаfóтoeаé, *a.*, foolish, wandering, straying.

ρеаl, *m.*, a time, a space.

ρеаn, *m.*, an old thing ; see "nuз."

ρеanfуan, *m.*, some kind of old mantle or cloak.

ρеanma, *g.s.* of reimm, *f.*, act of playing music : ρiгeаcá ρеanma, ways of playing, melodic arts.

ρеan-тruanac, *f.*, old mantle or covering.

ρеapb, *a.*, bitter, sour, ill-humoured.

ρéиoeаdó, *m.*, act of blowing ; v.n. of ρéиom, I blow.

réofe, *v.*, will blow ; *fut.* of réofim, I blow.

réinn, *v.*, play (music) ; *2nd sing. imper.* of réinnim, I play (music).

réinn, *v.*, played ; *p.t.* of réinnim.

réinneasdar, *v.*, they played (music) ; *3rd pl. p.t.* of rénnim.

réinfe, *f.*, bitterness, sourness, *g.s. id.*

réipis, *f.*, a fading away, withering, decaying : réipis ḫalair, a wasting disease, consumption.

réipitam, *f.* (also réipitam), parting, separating ; *v.n.* of réipitam, I separate, divide from, scatter.

rééala, *m.*, news, reports ; *n.p. of rééal*, a report, account, news.

réimeill, *f.*, a skirmish. The Irish Texts' Society's Dict. has réimíte. Sgeiméill tři lá, a three days' skirmish.

réolós, *m.*, a farmer. Instead of this native term we have réilméir, reálmair and other words borrowed from English.

réup, *m.*, the act of ceasing or stopping, a halt, a stoppage.

réabairt, *a.*, fairy-like, fantastic. Also spelled réabaird.

réibín, *f.*, a bulrush ; but in Donegal, where it is pronounced réipín, it means a straw. This is probably the meaning it has in the tale also.

réíne, *f.*, straws or bulrushes ; *n.p. of réibín.*

réíre, *f.*, *g.s. of réír*, a fairy : cuij agur riuit réubláca bimne réíre, nimble, sweet, fairy tunes and reels.

réleád, *m.*, the act of shedding, dropping or oozing ; *v.n. of rélim.*

réinne, *f.*, see réíne.

réine, *a.*, older, oldest ; *comp. and super. of réan*, old.

réonnais, *m.*, foxes ; *n.p. of réonnad*, a fox.

réoir-cónta, *m.*, *g.s. of réoir-* cónta, a long or continuous sleep, deep repose.

rípi-binn, *a.*, truly or perfectly sweet.

rípeadctaiś, *a.*, *g.s. of rípeadctac*, melodious, sweet (of music).

réubair, *v.*, walked ; *p.t. of réublaim*, I walk.

réubair, *m., g.s. of réubal*, walking : ouine beag réubair mé, I'm a little wretched strolling fellow.

réublác, *a.*, travelling, strolling iř ouine réubairc réublác raoibh-nórač mé, I'm a wretched, strolling, foolish-mannered person.

réubláca, *a.*, a plural form of réublác, moving, nimble, wandering.

rélaó, *m.*, robbery, theft, plunder : agá rélaó, plundering them.

rélan-čhéadctac, *a.*, healed of wounds.

rélaítam, *a.*, smooth, sleek, with skin formed again over wounds.

réigeadca, *f.* (also réigéadca), ways, passages, contrivances : *n.p. of réigé, a way.*

réigeadó, *f.*, *g.s. of réigé, a way.*

réinneasó, *m.*, a surname.

réuaig, *m.*, a host, a multitude, a gathering.

réuaigte, *m.*, hosts ; *n.p. of réuaig.*

rémeair, *f.*, *g.s. of rémioir*, which here seems to signify marrow oozing from the bone.

rémeairt, *a.*, soiled, besmeared, greasy, dirty.

rémoir, *m.*, twisting, winding, twirling : rémoir na ríabhair, the twisting of the chains.

réochairde, *f.*, a multitude, a crowd, a company.

réoíce, *obs.*, *3rd sing. subj. of réoícm*, I reach : go réoíce aonair, until this moment.

ροίζειν, *v.n.* of ροίζειν, I reach,
attain to, arrive at.

ροι-meανηματές, *a.*, high-minded,
magnanimous.

ρωμαϊσθεόριαστ, *f.*, rambling about
for pleasure rather than on
business.

ρρίοργαστιν, *spices*; *d.p.* of
ρρίοργα, a spice.

ρτυαμάτε, *a.*, accomplished.

ρτυτοέαρτια, *a.*, studiously.

ρυαριατέ, *a.*, wretched, miserable.

ρυθατέ, *a.*, merry, gay, cheerful.

ρυτόρεατ, *v.*, I'll sit; *1st sing.*
 fut. of ρυτότι, I sit.

ρύνισιν, *f.*, eyes; *d.p.* of ρύνη,
an eye.

ρυτρέαμα, *m.*, *g.s.* of ρυτρέατ,
a supper. Séisme should be
used instead of this word.

ρυτρήσε, *f.*, courting, wooing;
v.n. of ρυτρώσιμ, I woo.

ρύνο, yonder thing: οχέατο νο
β'αιν λιθ μηρ ρύνο? what do
ye wish (or hope) to accom-
plish by yonder (action or
proceeding)?

T.

ταῦδαιμητ, *f.*, giving, etc.; *v.n.*
of τοο-θειμι, I give, take,
etc.

ταύτινηρ, *a.*, melodious.

ταιγεαντά, *a.*, resourceful (?).

ταίμικ, *v.*, come; *p.t.* of τιγιμ, I come.

ταιτηρ, *prep. pron.*, beyond him
(it); round about him (it):
ní ράσα mé ταιτηρ ro ρυσφ,
I'll not go up beyond this;
τευς Σεατάν φέαταν ταιτηρ,
Seathan looked around him.

ταιτηβεάντα, *m.*, a show, sight
or exhibition.

ταιτηλεάξτιν, *m.*, practised or
skilled physicians; *d.p.* of
ταιτηλιαξ, a practised physician
surgeon.

ταιτηνεατήτα, *a.*, pleasing, agree-
able, pleasant.

ταιτηγεατ, *v.*, pleases; *hist.*
pres. of ταιτηγιμ, I please.

ταν, *m.*, time, occasion.

τάνγσαται, *v.*, they come; *3rd*
pl. p.t. of τιγιμ, I come.

ταοβ, *f.*, the side, the side of
anything.

τάπτ, *prep. pro.*, past thee: λειρ
τάπτ é, let him pass, don't
detain him any longer.

ταμβά, for ταιτηβε, *f.*, advantage,
profit: νο τάμβα μετά, in
the advantage of running.

ταμμιαντ, *v.*, pulled, dragged,
drew; *p.t.* of ταμμιαντιμ,
I pull or drag.

τάτ, *m.*, a weld, a soldering, a
knitting or healing of the
broken bone.

τέ, an individual, a person.

τεατάτιρε, *m.*, a messenger.

τέατο-βιμε, *a.*, string-sweet :
cυριέαμα τέατο-βιμε, string-
sweet pulses (of music).

τεατλάτ, *m.*, the household or
inhabitants of the same
house.

τειτς, *v.*, cast, flung; *p.t.* of
τειτιμ, I cast, I fling.

τιαχταίμ, *v.*, =τέροτι, I go.

τιατη, in *phrase*, ταοβ τιατη, be-
hind lit. the back side. Also
the west side because the
Irish in naming the points of
the compass faced the rising
sun or east, consequently the
west was ταοβ τιατη or behind
them.

τιμέατι, *prep.*, about, around.

τιομάτι, *f.*, driving; *v.n.* of

τιομάτιμ, I drive.

τιομάντατοαιτ, *v.*, they drove;
3rd pl. p.t. of τιομάτιμ.

τίριε, *f.*, *g.s.* of τίρη, a county.
τιευθιατό, *v.*, would give (*dep.*

form); *3rd sing. cond.* of
τοο-θειμι.

τιευθιατο-ρε, *v.*, I would give;
1st sing. cond. of τοο-θειμι.

τοθάτ, *m.*, exacting: ας τοθάτ
cύρα, exacting rent.

τόσδαρ, *v.*, lifts, raises up ; *hist.*
pres. of τόσδαιμ, I raise or
lift up.

τοίσῃ, *f.*, of a house, *g.s.* of
τοίς, a house. Τοίς is the
common word, *nom.* and *dat.*,
in Ulster, excepting Donegal,
where τεάć is *nom.*, τοίσῃ,
gen. and τοίς *dat.*

τόνι, *f.*, the bottom of anything,
the posterior.

τόνη, *f.*, a pursuit.

τοιχέιμ, *f.*, heaviness, deadness,
stupor : τοιχέιμ ρυάιν, a dead
sleep.

τοιχός, *f.*, a journey, an expe-
dition.

τράट, *m.*, time, hour, occasion :
αν τράट cέατνα αἱ n-ά τάλιαć,
the same time or hour on
the morrow.

τρέιस्तεαć, *a.*, accomplished (αἱ,
at).

τυαξ, *f.*, an axe, a hatchet.

τυαῖξ, *f.*, *g.s.* of τυαξ.

τυαῖο, *m.*, the north : ó'n ἀιρό²
τυαῖο, from the north side.

τυαραροά, *m.*, wages, hire.

τυαραργζбáл, *f.*, report, account,
news.

τυξ, *v.*, gave ; *p.t.* of το-βειριμ.

τυξαό, *v.*, was brought ; *pt.*
pass. of το-βειριμ : τυξαό²
τεάδη τάιονναρօء, a book
was brought him.

τυξαραι, *v.*, they gave ; 3rd
pl. *p.t.* of το-βειριμ.

τυξէá, *v.*, you would give ; 2nd
sing. cond. of το-βειριμ.

τυլčа, *f.*, *g.s.* of τυλা�ć, a hill.

τυւեաօր, *v.*, they fell ; 3rd
pl. *p.t.* of τυւիմ, I fall.

τύρ, *m.*, the beginning ; occurs
in many phrases : αν ғаллóглæć
то 1аňдай օ տýр, the gallow-
glass who spoke at first.

ս.

սաշտայաć, *a.*, upper, uppermost :
саjбaтo սaшtаяc, the upper
gum.

սaшtа, *prep. pr.*, a form of սaшtо
=from him, still heard in
the spoken Irish of Ulster.

սbлaiб, *m.*, apples ; *d.p.* of
սbлall, an apple.

սime, *prep. pr.*, about him.

սiնiп, *f.*, a number.

սiнiтo, the Ulster (Oriel) form
of оiнeаo, amount, quantity :
то լiнme мe аn սiнiтo то
նiнeиç, I made (=told) that
much of a lie. Аn սiнiтo
(without reo or լiн) is fre-
quently used for “that much,”
e.g., բaлaiр թeлoвaр coյiօn օзүր
չaп բaлaiр ոiրe ձeт aп օiнiтo=
Peter got a crown, and I
only got just the same.

սllam, *a.*, ready, prepared.

սllиnүжaó, *m.*, act of preparing,
getting ready ; *v.n.* of սll-
иnүjим, I prepare.

սllиnүjste, *v.*, prepared, made
ready ; *p.p.* of սllиnүjим,
I prepare.

սlltac, *m.*, an Ulsterman.

սiнiл, *m.*, a shot, a cast : սiнiл
րaйsoء, the length of an arrow
shot.

սiнiр, *a.*, a form of բiнiр, easy :
iр սiнiр լiом, I find it easy ;
I think it easy.

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